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Siam.

LETTER FROM DOCT. S. TRACY, DATED  
ANGHIN, APRIL 25TH, 1839.

### *Notices of Bangpasoi, Anghin, Prippree, and Maklong.*

THE excursion of which some account is given below, was made before the new station at Anghin, mentioned at page 427 of the last volume, was occupied, and led to the occupation of it. It is to be hoped that the missionary labors at Anghin, which it was mentioned on page 107 were discontinued at the request of the prah klang, may soon be resumed.

I have been requested to prepare an account of several places visited by Messrs. Robinson, Robbins, and myself, in January of the present year, viz. Bangpasoi, Anghin, Prippree, and Maklong. I shall do so in the above order, it being the order in which we visited them. I had hoped to accompany this with a map, but shall not probably be able to do so, but intend to make out and forward one as soon as possible, as our last surveys have enabled us to make many corrections.

*Bangpasoi* is the name of a town of considerable size, situated upon a bay, on the east side of the head of the gulf of Siam, and about thirty-five miles east-southeast of the mouth of the Meinam. The water in front of the town, which faces about northwest by north, is very shoal at high tide, and at low tide recedes some two miles, leaving the mud bottom entirely bare. On the northeast of the town, at a distance of some two miles, lies a small mountain of granite rock, and of course quite barren of every thing, except small shrubs and grass. Between this mountain and the town the

level land is sandy and the beach also is sandy. To the south of the town lies another hill of the same geological character as the one above mentioned. We went upon the top of this and had a delightful view of the country around us. To the north lay the bay. To the east the country was generally level, but some mountains are seen at a distance. To the southeast and south lay an extensive, valley-like region, with the mountains bounding the horizon at a distance, we should judge, of eighty miles. To the southwest lay a pile of mountains of moderate height, covered to their summits with large trees growing in all the luxuriance of a tropical climate, showing most clearly that they are not, like the others, granite rock. The country around is cultivated to a good extent. The principal articles are sugar and rice. To the west of Bangpasoi are extensive salt works, where the sea water is let into large plats of ground, inclosed by embankments of earth and made perfectly smooth, and there left to evaporate with the heat of the sun. All around the town are many cart roads, which would answer very well for common pleasure carriages, leading off into different parts of the country, to the villages, etc. One leading to Anghin, and from there to Chantabun, which is some five or six days journey from here. Buffaloes are used here upon carts; and there are a few horses for riding. A few elephants also are to be found. It is impossible to ascertain the number of inhabitants with any degree of certainty, and the estimates of different persons would be widely different in regard to any place in Siam. We judged that there were from six to eight thousand here in the town, and in the country we know not how many.

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*Anghin* lies about four or five miles in a direct line to the west by south of Bangpasoi. There are two hundred houses in the village, containing probably about 800 souls. It is situated upon the extremity of a point of land extending up to the north so as to form the neck of the bay. This neck of land is elevated about one hundred feet above the level of the ocean, and is sandy almost entirely. The rocks, of which there are an abundance, are granite almost exclusively. It is situated in the most favorable manner to receive the sea breezes. At the distance of one or two or three miles, according to the direction, you come upon flat fertile lands, which are cultivated by people residing upon them. I should have said that the people here, as well as at Bangpasoi, are many of them Chinese, or of Chinese and Siamese extract, mostly Teachew, embracing but very few readers of Chinese. There are here two miserable Siamese wats and a few priests.

*Prippree* is the name of a town on the west side of the gulf in the province of Puchi Busi. It lies upon a small creek, eighteen or twenty miles by way of the stream, but probably not more than ten or twelve in a direct line, from its mouth. This creek runs in a northeasterly general course, but is exceedingly crooked. The banks are rather high; the soil a rich yellow loam. The water of the river is held in high estimation for drinking. The country is cultivated with rice almost entirely. Oxen are used instead of buffaloes. Back of the town, that is to the west of it, lies a high rocky hill or mountain, with a pyramid of brick and mason work upon its summit. The hill is of limestone entirely, with very little earth. This marble is some of it good, but mostly coarse. We saw a few fine specimens of calcareous spar and secured some. From the top of this hill we had an almost enchanting prospect of the country around us. To the north were extensive plains, with only here and there a hill, similar to the one we were upon, rising abruptly from the plains. To the east, over the low lands, we could just discover the waters of the gulf. To the south the plains extended some distance, and there the eye rested upon a great number of low pointed hills. To the west, at some distance, we could discover at least three distinct ranges of mountains of the same character. With such landscapes before and around us, and the cool breeze which, it would seem, is at any time here to be enjoyed, we were not a little refreshed. The appearance

of the town was much neater than we have elsewhere seen in Siam. The people appear healthy and happy, and were extremely glad to see us. This town is, we think, about one fifth larger than Bangpasoi, or perhaps more than that. There is much more of the appearance of health and comfort, if not of wealth here, than at Bangpasoi. The Tavoy road leads through this town. We have found many Chinese, or rather persons who wore the Chinese tail, and some who could read the Chinese characters. We were much interested and pleased with this place and its inhabitants, and would recommend that it be occupied as a mission station as soon as practicable. At present we cannot do it. It is too far from the centre of our operations, and it is too difficult to pass from one place to the other, to admit of its being occupied before we have a reinforcement to our number.

There is a small town near the mouth of the river, of a few hundred houses, and some houses scattered along upon the river's banks nearly all the way from Prippree to its mouth. We were at Prippree and on the river about two days only. Some half a day on the hill and in the town.

*Maklong.* Of this town Doct. Bradley has already given some account [page 87.] We went up the river upon which this town is situated, which bears the same name about twenty miles. Our general course was about north-northwest. The river is large—we should think two thirds the size of the Meinam. The banks are low and clayey, but covered with trees and brushwood very thickly. Coconut trees are in great abundance. Upon going on shore, or along near it, we found houses scattered very thickly all the way along the shores. There are also many places where the trees have been cleared off and little villages have been built. We were struck with the great number of wats which were scattered along the shores. There must be many thousands of inhabitants upon the twenty miles of this river which we passed, besides the town of Maklong, in which we were much disappointed—it not seeming to us to be so large as we had been led to anticipate. Perhaps the reason of this may be that the town lies principally upon the canal leading to Tachin, which we did not enter. Were I to guess at the number of inhabitants on this river as far as we went, exclusive of the town of Maklong, I would say thirty or forty thousand, possibly fifty. The river is the broad way here, the

same as in Bankok. The number of readers seemed to be as large as in any other place we have seen. Many of the females could read. The great number of inhabitants in this vicinity would seem to point it out as a proper site for a mission station. But it was so low and muddy and filthy and unhealthy in its whole appearance, that neither of us felt as though, in the present state of the world, it was best to hazard a residence there. We went up this river early in the morning and back in the afternoon of the same day.

### China.

LETTER FROM MR. WILLIAMS, DATED AT  
MACAO, AUG. 29TH, 1839.

WHATEVER relates to the existing controversy between the British empire and China must be interesting to every one who is praying for the universal spread of christian knowledge and piety over the earth. Scarcely any change can occur, even in the political position and relations of the latter, without facilitating or impeding the presentation of the gospel of Christ to the many millions of its population. It is in this view of the subject that the statements and remarks which follow are introduced here.

Since our general letter several events worthy of notice have occurred, which may have a very important bearing upon the future condition of this people. In the early part of July a party of sailors were on shore from the shipping lying at Hongkong, and became quite ungovernable from the liquor they had taken; and in the excitement of the moment they set upon the Chinese around them and killed a man, besides nearly demolishing a small temple. This outrage upon the unoffending people on shore was wholly unprovoked, and as a partial reparation to the family of the deceased, a sum of money was paid by the shipping. As soon as captain Elliot, the superintendent of the British trade here, heard of the affair, he hastened over to Hongkong from Macao, and caused the ringleaders to be arrested; and soon after published the rules under which a court would be held for their trial. When the time of their trial came on, he sent an invitation to the Chinese authorities to be present at their trial, but none of them thought fit to attend. Sometime previous to the holding of the court, officers had been dispatched by the governor from Canton to demand the murderer; but captain

Elliot declared that nobody should be executed for a murder, until he was proved to be guilty; and that in any case, no foreigner should be given up to the Chinese for trial. At the trial it was found impossible to identify the person who committed the deed, as the disorder and crowd at the time was so great that none of the witnesses could single out the one who gave the fatal stroke. Five persons were, however, sentenced to imprisonment, and a reprimand given to all concerned in the affray.

Thus the matter rested till about a month after the first demand, another mandate came from the imperial commissioner for the guilty person. It is the law among the Chinese, of almost universal application, that life must go for life, and the satisfaction of this law has always been demanded of foreigners, though not always obtained. To this requisition it was replied, that, as no person had been convicted of the murder, so no one could be surrendered. The commissioner then threatened the English, one and all, living at Macao, about 250 in number, with deprivation of food and servants, if, in three days, the man was not surrendered; holding them guilty for screening the offender. In three days the servants left, and in about ten days after, the Portuguese governor sent word to captain Elliot that he was severely threatened by the Chinese, if he gave them any farther aid; and, in his peculiar position, it was impossible for him to resist them. Upon this the English and all British subjects prepared to leave Macao, and by Monday the 26th, hardly one was left in the place, all of them going on board ship at Hongkong and elsewhere. These proceedings of the Chinese were excessively annoying, but no other course could be adopted. It was out of the question to deliver up an innocent man; and it was impossible to remain in Macao. After the English were gone, every thing went on as before.

Our friend, Mr. Lockhart, from the London Missionary Society, who had about two months previously opened his hospital at Macao for healing the Chinese, left a good share of his books and medicine for the benefit of whoever comes to take his place. Mrs. Gutzlaff's school is scattered, and she is at present thinking of going to Malacca for a while. Many of the merchants are going to Manilla temporarily, and some will leave China. What the proceedings of the English government are on receiving in-

telligence of these proceedings of the Chinese, will probably have a great influence upon the well-being of this people. But I hope that the day of China's emancipation is hastening on; and that out of these most untoward events such good results will be brought, as will most evidently show that God's hand can still direct them to serve his purposes. The first shock of the two nations will be calamitous for China, but a hard knock is necessary to rouse her from her fancied goodness and security. The wrath of man shall be made to praise Him, and perhaps a most signal manifestation of it is to be seen here. We may, however, here see another instance of the evil effects of our present relations with this people, and if nothing more than the righting of them ensues, it will be a great point gained.

### Mahrattas.

LETTER FROM MR. MUNGER, DATED AT  
JALNA, SEPT. 9TH, 1839.

THE following is introduced as a sample of the foolish tales to which the heathen give heed relating to the origin of their gods, and the heartless worship which is rendered to them. The expense of time and toil and money to which the hundreds of thousands who assemble at these festivals are subjected, is almost beyond calculation, as is also the demoralizing influence exerted by them.

#### *Origin of Balaji and his Worship.*

I send you an account of a Hindoo festival which I attended at Dewalgam, some twenty-four miles from this place, about one year since. This festival is in honor of Balaji, a reputed incarnation of Vishnu. Some 100 or 125 years ago Dewalgam was a small village of 200 or 300 inhabitants. At a time of great scarcity of water, and of exceeding distress consequent thereupon, the king of the country gave direction that a well should be sunk in a certain part of the town. While the work was in progress a brahmin, near whose house the well was being sunk, and who interested himself much in the undertaking, went out one evening after the workmen had gone home, and looking down into the place which had been excavated, the crest of an image of Balaji attracted his attention. He disclosed the fact to the king, and the image was removed from the earth, and found to be composed of gold, and

about an inch and a half long. This was a matter of great surprise and joy to the people of the place. The king having ascertained of the brahmins that it was a proper image and a real manifestation of Balaji, instructed them to ascertain of his golden majesty, whether it was his pleasure to become the object of their adoration. For this purpose they wrote on seven small pieces of paper certain brief sentences, by means of which they might discover the will of the god—as whether he would be worshipped; and if so, whether the people or the king was to set up his image. These sacred sentences were then placed before the image and drawn out one by one in the manner of casting lots. The sentence obtained on the subject of his being worshipped, was regarded as an expression of his will. Thus it was found to be the will of the Balaji that he should be made the object of their homage; and in like manner it was determined that the king should incur the expense of inaugurating him. The king was obedient to the divine decision, and caused the image to be set up in due form.

He also instituted regulations regarding the worship of the god to the following effect. There shall be an annual festival in honor of Balaji to commence with the last day of the Dasara. On this occasion the king shall present an offering to the god of a sum of money amounting to not less than fifty rupees, and he having received the image from the hands of the brahmins, shall place it in a palki where it shall be borne about the town in grand procession. Those who make offerings to the god shall receive in his presence fruit, food, or apparel to the value of a certain proportion of the gift, as a pledge for the bestowment of the blessings sought. After meeting the expense which may be incurred in this way, the balance of the money which shall be obtained as offerings to the god, during the eight days succeeding the last day of the Dasara, shall be distributed in alms to the brahmins. What is given in offering subsequent to these eight days, shall be appropriated to the temple services and equipage of the image. The disposition of the whole matter is to be committed to the trust of a particular caste of brahmins of Dewalgam. If there shall seem any deficiency of funds for the expense of the establishment then they are to supply it from their own resources. If there is any surplus, they are to expend it in increasing the wardrobe of the golden god.



*Expense of the Worship—Its Influence—  
Books Distributed.*

These regulations are still in force. There is a person who is said to be the rajah of Dewalgam, Nana Sahib. He usually resides at Hyderabad, and comes here at this season of the year for the purpose of performing the part which pertains to him at this festival. He is now here. He has paid his fifty rupees, and received from the presence of the god a fine turban shawl and dhotar, the usual return gifts for an offering of this amount, and has had the honor of placing his image in the palki. The brahmins continue to receive the avails of the eight days' offerings; at least so it is said, and so it probably is, unless their brethren, with whom this business is intrusted, are guilty of sacrilege. This distribution is limited to the lineal descendants of those who enjoyed this boon at the setting up of the image. Respect is had in the distribution to the different grades existing among them, and to some other honorary distinctions. In accordance with these distinctions the sums received by individuals vary from one fourth of a rupee to five, ten, fifteen, and sometimes thirty rupees. The brahmins often come for even the smallest sums from the distance of fifty and eighty miles. I am not able to ascertain with exactness what amount has been presented to the image at this festival. I have heard different sums mentioned, from which I should think that 30,000 or 40,000 rupees may have been given. I am told that five of the wealthiest soukars of Jalna gave each 500 rupees. The usual sum given seems to be one rupee, for which an orange is given in return. The number of persons of all ages present this season has been estimated at 250,000. It is related that sometime after the image of Balaji was set up the brahmins who superintended the temporalities of his majesty, were making arrangements to build him a temple, when he revealed himself to them, and informed them that they would best suit his pleasure by building him a house instead of a temple, and asserted, as the reason of this preference, that he was a *wani*, that is a banyan, a retail dealer.

Hence this festival is literally a fair, and that of the most extensive kind. It is this circumstance which attracts such vast multitudes from all parts of the country. The retail merchants congregate here to find a market for their

goods. There is nothing indicative of a serious regard for the honor of Balaji, which induces such multitudes of people to assemble here. They do indeed reply on being asked for what purpose they have come, "To see the god." This may indeed be the case; but then their expectation is to gain indulgence, by this professed act of devotion, to gratify the appetites and passions of their carnal natures. There are scenes acted here of the most shameful and debasing character, and no measures are taken to prevent them. I am credibly informed that at a particular time, during the festival, men and women parade the streets in a state of entire nudity, for the purpose of moving the shop-keepers to give them cloth. I saw nothing of the kind, yet I did see much which called for my pity, indignation, and shame at the degradation to which idolatry reduces its votaries. How vastly different is the influence of the gospel! It is heaven-wide. If there were no future world it would be the greatest act of benevolence to give the gospel of Jesus to these unhappy fellow beings. What a manifestation of benevolence is it, then, in view of the eternity of woe which awaits them, dying in their present debasement, and the eternity of bliss to which the gospel may advance them!

I spent two days at this place, and was employed chiefly in distributing portions of the Scriptures and tracts. Preaching for the most part was out of the question, except to such as called in a quiet manner at my tent. I took my stand in the street, directly in front of the building in which Balaji was kept, and which was constantly thronged, as well as the street itself, by the multitude, many of whom appeared to be literally mad upon their idols. The ringing of bells, the beating of tom-toms, the tinkling of cymbals, and the acclamations of the people gave me an idea of any thing but that of worshipping the holy God.

I gave books only to such as satisfied me of their ability to read, and usually one to an individual. In this manner I disposed of my supply without difficulty, and could have readily distributed thousands more. I received no sort of personal ill-usage, but on the contrary was treated with respect. It was often impossible to proceed with the distribution on account of the crowds who were rushing to obtain these leaves which are for the healing of the nations. But it must not be supposed that this anxiety was the result of any real desire to obtain a

knowledge of the contents of the books. I have no reason to think that this was the case in a single instance; at least I have no evidence of its having been. Indeed the evidence is all against the existence of such a desire. But our hope is in God, that what was seized with avidity as the means of gratifying the desire of gain—of numbering a book among their possessions—may, through the Spirit, result in their finding Jesus, whom to know is eternal life. Oh how earnestly should we and all who love this precious name, pray for the gift of the Spirit, that those who receive the books of Jesus, as they are called, may not remain ignorant of the immense treasures which they contain! Let the truth as it is in Jesus prevail over the hearts of these deluded and infatuated men, and an end will come to these festivals—these jubilees of Satan.

### Eastern Africa.

LETTERS FROM MR. BURGESS, DATED  
SEPT. 11TH, 1839.

#### *Probable Opening for Missionaries at Zanzibar—Population.*

At page 60 it was mentioned that the vessel in which the late reinforcement of the Mahratta mission was conveyed to Bombay, touched at the island of Zanzibar, on the eastern coast of Africa, about latitude 70 south, and adjacent to the vast unexplored region which extends quite across the equatorial portions of that continent. While at Zanzibar, aided by the kind offices of Mr. Waters, the United States consul at that place, who manifested a deep interest in their object, they enjoyed many facilities for obtaining correct information relative to the state of the continent, and the practicability of establishing a mission there. This information is communicated by Mr. Burgess in the letter given below. The late Edmund Roberts, Esq., ambassador from the United States government to Siam and Muscat, states, in relation to the dominions of the sultan of Muscat, including those at Zanzibar and the vicinity, that "all religions are not merely tolerated, but protected by his highness, and there is no obstacle whatever, to prevent the Christian, the Jew, or the gentile from preaching their peculiar doctrines, or erecting temples." Whether the sultan would permit his own subjects to renounce their Mohammedanism and embrace Christianity does not seem to be fully ascertained; and even if he should not adopt measures to prevent it himself,

it is not improbable that such converts would be exposed to the fanatical violence of the populace. On the subject of toleration Mr. Burgess remarks—

The probability is that a missionary would be permitted to reside in the sultan's dominions, to mingle with the people, to instruct their children, even introducing the principles of Christianity, until instances of conversion to the christian faith should occur. This would create a disturbance. Yet owing to the commercial relations of the two nations, such disturbance would probably not result in any thing very serious. But allowing a missionary should be well received now, the question arises, is the government so fixed in its manner of being administered that on the death of the present sultan, disastrous consequences would not be the result of a change of masters. The government is one of despotism—an absolute monarchy. There is no law but the will of the sovereign, although the sultan is assisted by counsellors and judges. It is impossible to say what a change of that kind would effect. Yet it appears evident to me, that it could not be as disastrous, either in kind or degree, as has been experienced in the island of Madagascar. The commercial relations between the two governments would prevent such unhappy consequences, though there is nothing specific in the treaty respecting such subjects. The fact that the Arabs are daily learning more and more of the Americans, and are becoming convinced of their superiority to themselves, would have great influence in preventing persecution, either of the missionary or of those who should embrace Christianity. A missionary managing discreetly might establish schools, and the Mussulman must be more acquainted with science and literature, that he may see the real foundation of his own religion.

There is very little if any doubt, from what the sultan has often remarked, but that a physician would be well received. Perhaps if a discreet pious man of that profession could be located in Zanzibar, it might be sufficient till the ground could be explored.

But it is the contiguity of the African continent which, perhaps, as much as any one feature, makes Zanzibar apparently a favorable place for a missionary station. It appears to me that this is the point from which to approach the eastern part of Africa. The number of free negroes in Zanzibar is estimated at about 17,000

and the number of slaves is probably about the same. These negroes, it is said, came from all the various tribes in that part of Africa. Slaves are brought over from the continent every month and sold in the Zanzibar market. Mr. Waters is anxious that a mission should be established at Zanzibar. It is his opinion that a discreet man would be tolerated and have the prospect of exerting a good influence upon the Arabs, and of doing much for Africa.

*Accounts received concerning the Continental Tribes.*

For information respecting the continent we must depend entirely on the natives, and it is often difficult to determine what is, and what is not the truth. Two trading expeditions from Zanzibar have lately been some hundred miles into the interior. With one the sultan sent a man for the express purpose of exploring. I had opportunities of conversation with this individual, and likewise with one belonging to the other company. The result of all my inquiries and cross questions was somewhat as follows.

One expedition which returned eighteen months ago was absent five months and eleven days. Seventy-five days were occupied in reaching the extent of their journey.

The other expedition, by a more direct route, attained nearly the same distance in forty-five days. Eight or ten miles is probably the distance travelled per day; but of this they seemed to have no definite idea. The whole distance reached by them would probably be between 300 and 500 miles. The direction was, I inferred, somewhat to the south of west. Slaves from Zanzibar accompanied them as interpreters. The people on the coast, like the natives of Zanzibar, are called Sowahilies. One day only was occupied in passing through their territory. The Zanzam territory adjoining it occupied five or six days. The next tribe is called Cootoo. Their country is three or four days' travel in extent. Then the Toombahs inhabit an extent of country of six or eight days' travel. Next in order were the Suggarabs four or five days; Wagogo fifteen; Waroris fifteen; and lastly the Manomoisies, whose country extends to a great inland lake. It is as far through the territory of the Manomoisies, as from Zanzibar to their border.

Respecting the religion of these tribes it was stated to be all the same, that is no religion at all. "They know not God. When a man die he finish, same as bul-

lock, know nothing." From all the conversation I inferred that they have an idea of a superior Being, but none of a future existence. Some of the tribes were extremely stupid—"same as bullock."

In all the tribes bigamy was common. No sacredness was attached to the marriage relation. They retain their wives as long as pleased with them, then sell them. In some tribes one man would have from one to twenty wives. The Manomoisies sometimes have as many as eighty. Wives are bought and sold. The price of a wife in each tribe was represented as generally fixed. In one tribe it was five goats, in another from sixteen to twenty; and among the Manomoisies a hundred, and sometimes two hundred bullocks were given. The females do the work; men work till they obtain wherewith to buy a wife, then work no more, only trade and fight.

Slavery is common in all the tribes. They buy their own people. Some Manomoisies own 400 or 500 slaves. The slave does but little work, is an article of property for trade, as the bullock. The price of a slave in most cases was less than that of a wife. Among the Manomoisies, the value of the slave was equal to one or two dollars in Zanzibar. The Manomoisies are the richest and most enterprising tribe in that part of Africa. Their property is mostly in slaves, bullocks, and ivory. A majority of the men were stated to be over six feet high. As some of them were slaves in Zanzibar, I requested my informant to bring me some that I might see for myself. So anxious was he to gratify me that he came several times with some of them when I was absent. As I was about to go on board for the last time, he came again with five individuals of that tribe. They were not slaves but belonged to a party who had come to Zanzibar at the request of the sultan to make some form of a treaty for the safety and success of his subjects when on their trading expeditions. One of them was the heir apparent to the throne, that is he was the most popular man in the nation after the king. The right of succession to the throne depends not on relationship but on the strength and popularity of the aspirant. At first they appeared delighted in giving me information. I began by obtaining some of the most common words of their language, but had scarcely secured the numerals from one to twenty, before they became impatient. I amused them a short time by measuring their height, examining their ornaments, etc., but they soon left me.

They appeared to have more mind than the average of the negroes in Zanzibar. The tallest was almost six feet in height. Many of his countrymen were taller than himself, some even a whole head. The same was represented to be true of the other tribes. Yet as I saw none of such a remarkable stature in Zanzibar, the matter, I conclude, must have been overstated. Four of those I saw would average five feet ten inches. They procure intoxicating drinks by distillation, the use of which is attended by the same unhappy consequences as among more civilized people. Drinking parties are frequent. Such parties are always made on wedding occasions, and constitute the marriage ceremony. I could not learn as any other ceremony is observed. "A man makes his drink, calls together his friends, they make a great noise, act bad, then he take his wife," was their laconic description of a wedding.

Iron ore is represented as being abundant and so pure that it is used without smelting. Some of the ornaments of the individuals who came to see me were of this metal. It appeared as good as any iron I have ever seen. Some days 5,000 or 6,000 people were occupied in procuring it from a single hill. There is also an abundance of gold and silver, which are not valued because they will not make spears. No mountains were seen in the Manomoisies country. There were, however, some in that of the Toombahs and Suggarahs. The expedition passed but one river in a boat, all the streams must have been small.

Such is the substance of what was communicated to me by my Arab and Manomoisie friends. More dependence is to be placed on what was said by the Arabs, from the fact that they were given to understand by Mr. W. that it was very important to state the truth, as I should write what they said in a book. One of them exhibited great anxiety that I should understand the subject correctly and minutely.

*Complexion and Languages of the Tribes—Practicability of a Mission—Climate.*

A writer in the *Edinburgh Review* of July 1835 makes quite a mistake when he speaks of the erroneous but commonly received opinion, that the natives of the eastern coast of Africa are all negroes. "The fact is," he continues, "that the black polished skin, depressed features, and woolly head of the true negro are no

where seen in thoroughbred perfection on that coast, from a little below Cape Delgado to Cape Guardafui." I merely say I never saw more perfect negro features than in Zanzibar, if we take the blacks of the United States as a standard for comparison. The slaves on that island had all a similar appearance, yet we were told they came from many different tribes in that part of the continent. The Manomoisies are probably the most interesting tribe, yet a number of Manomoisie slaves were pointed out to me in the market, and could not be distinguished by any peculiarity from those of other tribes standing by their side.

The sultan sends every cool season trading expeditions some hundreds of miles into the interior, to which I was told travellers might join themselves for protection. A party left Zanzibar on one of these expeditions just before we arrived. Had we been in season, perhaps the question would have merited consideration whether one of our number should not accompany it, as it would have been attended with next to no expense, except the loss of time.

The language spoken by all these tribes I think must be from the same parent stock, although my informants stated respecting some one or two tribes, "they have no words like the others, or like the Sowahilies." Their statement was, the Zamzams have no words like the Sowahilies. The language of the Cotoos is nearly the same as the Zamzams. The next tribe, the Toombahs, have no words which are found in the Cotoo language. The Suggarahs have very few Toombah words. The Waroris have a peculiar language more guttural than the Arabic, and containing no words common to the language of the other tribes. I intended to see some individuals from all the different tribes from which slaves were found in Zanzibar, and ascertain whether there was a resemblance in language, but could effect my purpose only with the Manomoisies. From them I obtained the numerals from one to twenty and the even tens to one hundred. These bore more resemblance to the numerals of the Sowahilly than the numerals of the English language bear to those of the French or Latin. The Sowahilly is the language of the natives of Zanzibar, and of the inhabitants of the adjacent coast of Africa. It has never been reduced to writing. The same of course is true of languages in the interior. An individual who should become familiar with Sowahilly would doubtless easily learn the languages of the adjacent tribes. For translating the



Scriptures and expressing religious ideas words might be borrowed from the Arabic. Many Arabic words are already introduced. How extensively the Sowa-hilly language is spoken I could not learn definitely. This language abounds in vowels like the Malay and the languages of the Pacific. With these languages I think it probably has a connection more or less remote.

If any thing is to be attempted for this part of Africa, a suitable man should be located at Zanzibar. He could collect much information on that island, and at the proper season he could join the trading expedition of the sultan, and thus shortly ascertain the practicability of missions on the coast, or in the interior. From what I could learn the tribes I have mentioned present in prospect a more promising field of labor than did the Zulus, when a mission was first proposed among them. Perhaps it might be advisable for a man to come out to devote himself entirely to the Africans on the island and neighboring continent. Two or three individuals would find a field interesting and sufficiently extensive. To reduce the language to writing, translate the Scriptures, write books for elementary education, organize and instruct schools among the free blacks on the island, would constitute a work upon which, from present appearances, they might enter and labor to their heart's content without any to molest.

Should it be found impracticable to go into the interior, or even to reside on the continent, Zanzibar itself might occupy the time of one or two men. The support of missionaries would probably be attended with comparatively little expense.

I think the climate would form no important objection. Though it has been very fatal to Frenchmen, Englishmen and Americans have there enjoyed good health. Of course greater care would be necessary than in New England. I should have no particular fear respecting the climate of Zanzibar over other tropical climates, as that of Ceylon or Singapore.

#### *Character of the Sultan—Extent of his Dominions.*

The island of Zanzibar and the adjacent African coast are under the government of the sultan of Muscat. As some portions of his dominions seem likely to furnish favorable entrance to the eastern part of the African continent, the following statements, in addition to

those given on page 60, are here inserted from Mr. Roberts' account of his embassy, mentioned on page 118.

The sultan is of a mild and peaceable demeanor, and of unquestionable bravery. He is a strict lover of justice, possessing a humane disposition, and greatly beloved by his subjects. He possesses just and liberal views in regard to commerce, not only throwing no obstacles in the way to impede its advancement, but encouraging foreigners as well as his own subjects.

The sultan is a powerful prince, possessing a more efficient naval force than all the native princes combined, from the Cape of Good Hope to Japan. His resources are more than adequate to his wants: they are derived from commerce, he owning himself a great number of merchant vessels; from duties on foreign merchandize, and from tribute money and presents received from various princes, all of which produce a large sum. A small tithe also is taken on wheat and dates, but more on houses and lands.

His possessions in Africa stretch from Cape Delgado, (latitude 10° south) to Cape Guardafui, (latitude 12° north); and from cape Aden in Arabia to Rusel Haud; and thence they extend along the northern coast of Arabia, (or the coast of Aman) to the entrance of the Persian Gulf. He claims also the sea coast and islands within the Persian Gulf, including the Bahrein islands and the pearl fishery contiguous to them, with the northern part of the gulf as low down as Scindy. It is true that only a small portion of this immense territory is garrisoned by his troops; but all is tributary to him.

His vessels trade not only with the countries named, but also with Guzzerat, Surat, Demau, Bombay, Bay of Bengal, Ceylon, Sumatra, Java, the Mauritius, Comoro islands, Madagascar, and the Portuguese possessions in East Africa. The number of vessels employed on these voyages I was unable to ascertain with any degree of exactness; but no number named was less than two thousand. Of these a very large portion are small craft, having but few ships and brigs. The naval force of the sultan is very respectable in point of numbers, and they are daily becoming better ship sailors. The officers practise the lunar observations and possess excellent chronometers. His force gives him entire control over all the ports in East Africa, the Red Sea, the coast of Abyssinia, and the Persian Gulf.

### Southern Africa.

#### LETTERS FROM DOCT. ADAMS AND MR. LINDLEY.

Writing from Port Natal, on the 12th of October, Doct. Adams gives the following account of—

#### *Important Changes among the Zulus—Openings for Missionaries.*

We arrived here in safety on the 12th of June last, and have since been permitted to prosecute our missionary work without any serious hindrance arising from the unsettled state of the country. The measles, however, which have prevailed with considerable severity and fatality, both among the emigrants and natives, prevented our commencing the school until quite recently. We have now several of our former pupils and others, and the school is daily increasing in numbers and interest. The congregations upon the Sabbath are about as large as they were previous to our leaving.

An important revolution has recently taken place in the Zulu country. A brother of Dingaan, the only surviving one, named Umpandi, revolted about a month ago and crossed to the west side of the Tugela river, near which he resided. He has heretofore been nominally an induna of high rank, but has always lived very retired, never interfering with the affairs of the nation, and seldom going away from his place. From some late movements of Dingaan this man suspected that he had designs upon his life, and resolved to leave the country, with the few people under his authority, and place himself under the protection of the Boers. As soon, however, as his intentions were known, and he began to move, he was followed and joined by one induna after another, with their people, until he found himself at the head of half of the Zulu forces. He has recently been made king, with a great deal of ceremony, at the grave of Chaka, near which he now resides. It is eight or ten miles west of the Tugela, and about the same distance from the sea. The people are still coming over to him, and the time is probably not very distant when he will be king of the whole nation. Dingaan, at the time of his brother's defection, was engaged in war with Sopusu, a king

of considerable power living near the northwest limits of his country, by whom we hear he was beaten with severe loss. He has since sent a commando to take the cattle brought away by Umpandi, but did not succeed. From all accounts it would seem that he has now but the remnant of an army, and that his reign, which has been emphatically a reign of terror, is drawing near its close. The Lord's hand is certainly in this event, and we regard it as auspicious in its bearing upon our missionary prospects. Thus far it has not been attended with much bloodshed. Umpandi appears to be a man of a mild and pacific disposition, and very desirous of living in friendship with white men. He has sent me a request to make him a visit, and expressed a desire to have a missionary come. He has now no fear of Dingaan, and expects soon to recross the Tugela river, as the Dutch will not consent to have him live on this side of it.

The native population of this part of the country has considerably increased since my visit in March last. There are now settlements all along the coast, from this to the Umzimkulu river. It is the intention of the Boers to make ample appropriation of land for the natives, and probably most of them will remain where they now are. It seems to me very important that they should have missionaries immediately. It seems also very desirable that Umpandi should have a missionary, as he requests, as soon as possible. How much might be done by the blessing of God by exerting a good influence upon him in the commencement of his reign. The stations Ginani and Hlangezua, for aught I know of, might be resumed now, if there were men to occupy them. There are thousands of people residing upon the Tugela, from sixty to a hundred miles from the sea, under the protection of the Dutch, who are ready and would gladly receive missionaries. The door is open to the Amasuzi (Sopusu's people), the Amahluengu, and the other numerous and populous tribes to the northward. We hope to have the pleasure of welcoming a reinforcement before the year closes. It seems important that the Committee should operate vigorously in this field, if it is to be occupied by the American Board.

Mr. Lindley, writing from Port Elizabeth, where his family had been detained by ill health, as mentioned at page 53, makes the following—

*Remarks relating to the Prospects of the Mission.*

Since I last wrote you two rather important changes have taken place in the affairs of Natal. Doct. Adams informs me in a letter not long since received, that about half of the Zulu nation have revolted from Dingaan. The consequence of this to Dingaan is not merely the loss of half of his strength, but the arraying of half his power against himself; and this, with the Boers to back the revolvers, is equivalent to his destruction. Doct. Adams has no doubt as to the extent of this revolt, and there can be no doubt as to its final influence on the glory, and perhaps also the life of Dingaan. Although Doct. A. is silent on the subject, I will venture to say that we now have access to half of the Zulu nation. In this view we may say that our prospects are brightening. I hear that Umpandi is endeavoring to establish himself in the confidence of the Boers; and if he succeeds, the people still adhering to Dingaan must see that destruction awaits them, and will therefore soon attach themselves to the strongest party. All Umpandi's interests depend on his keeping in favor with white men, and he will rejoice, though for a perfectly selfish reason, to have missionaries among his people.

Another important event is about to take place; but what will be its influence on our proceedings, time will show. A brig sailed on the 11th instant from Table Bay to Natal, to bring away the 72d regiment of soldiers sent there a year ago by the governor of the colony. The emigrants are to be left entirely to themselves to do what they please with themselves and with others.

Emigration from the colony is still going on, and the spirit of it will probably be much strengthened, when it shall become generally known that Dingaan's power is broken, and that the British government refuse to exercise any control over the country occupied by the emigrants. But I will check my thoughts on this subject, as my present purpose is nothing more than to inform you that when this wind shall permit, I shall sail with my family for Natal, to join Doct. and Mrs. Adams, in an open field, where there is work of one kind and another for a hundred hearts and twice the number of hands. We shall have to contend with a thousand opposing influences, which were not to be met when the field was first occupied. We need wisdom and a right spirit, and help from earth

and heaven. I need say nothing to convince you that a little labor expended on our field would only be lost.

*Ceylon.*

**SUMMARY VIEW OF THE OPERATIONS OF THE MISSION PRESS.**

WRITING under date of August, 1839, Mr. Minor, superintendent of the mission press at Manepy, gives the following view of the printing executed in the office during the first half of the last year.

	Pp.	Size.	Copies.	Whole no. p.
Oriental Tem. Advocate,	16	4to.	1,000	16,000
Report Jaffna Bible Soc.	24	8vo.	300	7,200
" Book Soc.	8	"	200	1,600
List of Church Members,	24	"	1,000	24,000
Catechism, 2 forms,	24	12mo.	3,000	72,000
Appendix to Almanac,	28	"	3,000	84,000
Friendly Epistle, (to Catholics,)	16	"	20,000	320,000
Spiritual Milk,	8	"	20,000	160,000
Scripture History, with Questions,	324	18m.	30,000	9,720,000
Deuteronomy,	230	"	10,000	2,300,000
First Book for Spelling and Reading,	60	24m.	10,000	600,000
Notices,			1,000	
Permit Blanks,			1,000	
	762		100,500	13,304,800

The amount of paper used was 636 reams. Of the pages printed 16,000 were quarto, 32,000 8vo., 636,000 12mo., 12,020,000 18mo., and 600,000 24mo. Of these 10,356,000 were printed for the Jaffna Tract Society; 2,307,200 for the Jaffna Bible Society; 601,600 for the Jaffna Book Society; 16,000 for the Jaffna Temperance Society; and 24,000 immediately for the mission.

With reference to the general operations of the press Mr. Minor remarks—

The schedule given above furnishes a view of the work done at Manepy for the six months ending June 30th, 1839. The presses have been worked to some extent in the evening, by employing two sets of pressmen. The advantage of this arrangement is, that without greatly increasing the expense, the operations of the establishment may be virtually enlarged, and nearly double the amount of work done in the printing department. If it should be deemed expedient to make this arrangement permanent, or to make a corresponding enlargement by adding to the number of our presses, we may work up (without any serious drawbacks) about 2,000 reams of paper yearly.

This will make a heavy demand upon the binding department, and will call for an addition to the number of persons now employed. I think we shall find it

necessary to increase the number to 100. This would be done without delay, if we had room to place them. Our present rooms are filled by those we now have, and by paper and printed sheets, so that no enlargement can be made till a depository is built. We have between forty and fifty thousand volumes ready for binding, and the demand for them is very great.

The conviction is constantly deepening in my mind, that the field for the operations of the christian press in this land is one of unlimited extent, and that the utmost exertion of christian liberality will be called for to sustain this and other branches of benevolent effort.

LETTER FROM MR. APTHORP, DATED AT  
VARANY, JULY 15TH, 1839.

*Origin of the Girls' Boarding School  
at Varany.*

THE remark incidentally made below, relating to the effects of reducing the allowance to the mission, which are still felt, is especially worthy of notice at this time, when, unless there shall soon be a very considerable increase of the donations to the treasury of the Board, there must be, so far as can be foreseen, a much more disastrous retrenchment of the expenditures at the missions.

Since my last, in consequence of the removal of the restrictions on the funds of our mission, I have been enabled to resume eight of our schools. It were desirable to open two or three more, if suitable teachers could be obtained. I find, however, that the confidence of the people in our stability is slow to return, especially where it has never been fully established. The English school has not yet recovered from the loss it suffered, first, in a frequent change of teachers; and then, in its suspension. The desire for English, so strong at the stations near Jaffna, is feebler here. I trust, however, that ere long the people of Varany will learn to prize an English education.

The girls who come daily to the station to learn Tamul are increasing in knowledge; twelve of them read well, and a number more read imperfectly. Nearly all who came at the beginning of the school are still with us, although the service of some would be quite valuable at home. There are now thirty in the school, some of them from families who formerly refused to send. Only a small part of the girls in the parish can come

to this school, as parents do not like to send their daughters far from home. My attempts to collect girls in the village schools have entirely failed.

As early as 1834, while at Panditeripo, I took two girls into my family, and after coming here received a few others from different places, so that on the first of January, 1839, there were ten with me, and at private expense. At that time the mission voted to establish a boarding-school of twenty girls at Varany. As the girls from this and the adjacent parishes would not go to Oodooville, it seemed very desirable to give some of them a good education on the spot.

Although the school was opened with reference to Varany, Chavagachery, and the adjacent parishes, as a sufficient number of girls could not be obtained in these places at present, it has seemed expedient to receive some from the other parishes where education is better appreciated. By having a flourishing school here, one after another will be induced to come. Meanwhile a better beginning can be made with children from a distance, than with those whose parents think they do us a favor by sending their children. They run home whenever they wish; and the parents do not like to send them back against their will, especially as a large part of their relatives are opposed to their coming.

*Notices of the Pupils admitted to the  
School.*

The notices of the pupils which follow will give the reader some incidental information respecting the domestic condition of the people in Jaffna, and the wants of the pupils which are brought into the schools, as well as respecting the perplexities which the missionaries meet with in gathering and watching over those whom they are endeavoring to train for usefulness.

I annex a notice of the first girls who came to live with us, after our coming to Varany in January, 1835. We were unable to obtain any till March 1837, when two girls, grand-daughters of one of our schoolmasters, were brought to us. Though of a good family, they were very poor, one fatherless and the other an orphan. Soon, however, one of them ran off; and after being brought back and remaining a short time, her mother took her home. She, however, returned here once or twice, but finally left us. The other soon after left us, after several times being away, to live with a relation.



Harriet Abbott came July, 1837. She is a niece of another of my schoolmasters, poor, and of an ordinary family. She has, however, remained with us and I trust will do well.

In August, 1837, two other girls, daughters of a woman with her second husband, were brought. They were very poor and not of good family. As they would run home whenever they wished, and were permitted to remain there a long time, and were of little promise, we suffered them to stay.

In August, 1837, H. Abbott's elder sister was rather urged upon us. We at first objected, on account of her age, (eleven,) but after receiving her, finding she was espoused to a heathen, and of an unpleasant disposition, we dismissed her.

S. Wisner and H. Paul came from Cutchai, a parish southeast of Varany, January, 1838. They are feeble children, of rather a respectable family, though without much property. They have been away a great deal and we thought we had lost them, which we regretted, as they are quite interesting children. The father, however, lately brought them back, on the condition of my also boarding and educating his son, in expectation of his going to Batticotta. They understood very little of divine things.

M. H. Green was received in April 1838, a very amiable, interesting child; now an orphan. Though without property, her family is pretty good, and her elder brother, who went to the printing office at Manepy, has been admitted to the church. She belongs near us, and can read well, though she knew not a letter when she came; is attentive to divine things, of tender feelings, and possibly a Christian.

Augusta Kehoe came from Point Pedro, August, 1838. She is much improved, can read a little, and is rather a pleasant child. In her father we see the natural effects of drunkenness. Though almost all of this people love their children, and are unwilling to be long without seeing them, he has never been here; and the only time she went home, he beat her, asking her why she came. She says she has no friend on earth, and wishes to be a friend of God. She has been careless, but seems a little serious.

After this several were received from Oodooville and Panditeripo. One came in March, 1839, from Atchavaly, half way to Tillipally, grand daughter of one of our assistants there, a man of some property and influence. Though ten

years old, she knew not a letter, but now learns well and is a very pleasant child, and says she wants to leave Satan and come to Christ, and seems serious.

No more have been received from this neighborhood, except two daughters of Tamban, one of our catechists. The two girls we brought from Panditeripo (E. Brend, aged fifteen, and A. Coleman, fourteen,) united with the church July, 1836; maintain a good christian character, and are of much use in the school.

We have now seventeen girls. They have a house of one room, built of unburnt bricks, twenty-four by sixteen feet, with a verandah on three sides, in which they sleep, eat, etc., and a kitchen, with some small old houses, six and nine feet square, for private prayers. At present they study in one verandah, and in the girls' schools, but need a separate teacher, and will soon need another building. A female church member, Betsey P. Davies, lives with them to watch over them, attend to their sewing, etc. And another, M. Safford, aids them in cooking, etc. They learn reading, history, writing, scripture history and catechism, a little geography, natural history, and arithmetic in Tamul. They also study English, which is beginning to be considered by our young men quite an accomplishment. The feelings of the larger girls, not church members, on the subject of religion, have been tender, and one or two of them are now quite thoughtful. It is perhaps proper to remark that, in view of our want of funds, this school is still supported at my private expense.

I have nothing of special interest to communicate respecting the progress of the gospel among the people. They hear our advice kindly, but are so reckless of any religious obligation, that it is difficult to awaken serious convictions in their minds.

Tracts and Scriptures have been distributed as usual. They are also read a good deal by our school children. It is gratifying to see the increasing demand for the Almanac, and that, though the people care so little for reading in general, they prize one book so highly. The schoolmasters recite weekly in the lessons on Scripture history, with which they seem interested. One of them wishes to be admitted to the church; but I see in him little evidence of piety. We have about 175 children and thirty adults attending meeting on the Sabbath. I have paid more attention than formerly to the improvement of my native assistants, and

have been on the whole gratified with their deportment.

P. S. Since the above was written three girls have been received.

As some of the girls in Mr. Apthorp's school are supported by benefactors in this country, from whom they have received names, a list of the whole school is given below.

Eliza Brend,	Charlotte Armstrong,
Amelia Coleman,	Frances Burchard,
Harriet Abbott,	Mary E. Tamban,
Sarah Wisner,	Harriet Tamban,
Hannah Paul,	Margaret Carswell,
Mary H. Green,	Lucina Hopkins,
Anna Rice,	Marietta Cotton Jaquith,
June Wilson,	Isabella B. Kittle,
Lucy Fuller,	Mary Seymour,
Augusta Kehoe,	Mary Wier.

### Nestorians in Persia.

LETTER FROM DOCT. GRANT, DATED  
OCT. 2D, 1839.

THE tour of Doct. Grant and Mr. Homes in Mesopotamia was mentioned at page 74. Recently the following brief account of their travels and the results of their observation has been forwarded by Doct. Grant. In the volume of this work for 1839, at page 239, some historical notices of the Nestorians were given, accompanied by a map of the countries to which their missions formerly extended. The letter of Doct. Grant was written at Mosul, on the river Tigris.

### *Journey from Salmas to Constantinople.*

It is now six months since I left Ooroomiah. What have I done in that time, which will tell for the cause of Christ? I fear very little; but I feel a consciousness that it has not been for want of an effort or disposition to serve my precious Savior, I can appeal to him, that I set out with a willingness to toil, and suffer, and even to lay down my life in his cause. I was most anxious even to enter at once into what we have long contemplated as the most difficult and perilous part of our missionary field; but, at the same time, the most important and promising part of it. It was this consideration alone which prompted my desire to enter at once into the almost inaccessible mountains, inhabited by the independent tribes of Nestorian Christians. You are aware that these mountain tribes comprise the great mass of all the Nestorians, and so conscious must you be of the importance of extending our influence over them as speedily as possible, that I need not say a word on this

point, though I might add argument upon argument of convincing proof.

I set out on the first of April for Erzurum, where I had proposed to my expected associate to meet me. On arriving at Salmas, I received a letter from him apprising me that the brethren at Constantinople had decided against his entering upon the tour, under the apprehension that my late afflictions would put it out of my power to fulfil the plans of the Board, in the formation of a permanent station. I looked upon this as another among the many indications of Providence which had come before us, in favor of my plan of entering the mountains from the Persian frontier. I wrote to our mission for advice, repeating my conviction of the importance of the measure I had before urged upon them, of entering the mountains before proceeding to Mesopotamia. The political state of the latter was urged as one consideration in favor of this course. My letter was also accompanied by the assurance of the governor of Salmas, that he would do every thing to secure the success of the enterprise, and that he did not doubt but the facilities he could furnish would enable me to go and return in safety. But still there was not a majority in the mission in favor of my entering the mountains, and I was advised to proceed to join Mr. Homes, and enter upon the proposed tour in Mesopotamia.

I accordingly proceeded with as much expedition as possible to Constantinople. An unusual quantity of snow had fallen late in the season, and my journey proved one of extreme difficulty and of no little peril. For more than two hundred miles I found the snow from two to three or four feet in depth, although it was the middle of April when I crossed this elevated portion of Armenia. On the great plain at the foot of Mount Ararat we encountered one of the most severe storms of snow I had ever experienced, and came near perishing in the mountains beyond, where the storm met us with increased fury. For more than twenty miles of this dreary road there was not a single human habitation. Our guide, about midway, became so much blinded by the snow that he could not keep the road, and I was obliged to take his place, and trust to the recollection of my former journey, four years before, and the occasional traces of the path which was here and there swept bare by the driving wind. As we began to descend the mountains on the opposite side, where the wind had not done us this important service, I was obliged to walk several

miles tracing the narrow path in the deep snow with my feet. I could only determine when I was out of the old beaten path, which lay beneath the new fallen snow, by the depth to which I sunk in the frosty element. Our horses also became almost buried in the snow the moment they stepped out of the road. While crossing the plain near the head waters of the Euphrates, where Xenophon and the ten thousand suffered so much in their memorable retreat. My Nestorian attendant and a pilgrim who had joined us became nearly blind from the continued intense glare of the snow. This and a severe storm detained us two days at Moolahsooleiman, where we were most hospitably entertained in a stable, with forty or fifty head of horned cattle, horses, donkeys, and fowls, while the sheep occupied another apartment in the same house. Our next stage was over the mountain-pass of Dahar, the most difficult between Constantinople and Persia. The recollection of what Messrs. Smith and Dwight experienced in their passage over this mountain, together with the fact that three natives had perished in the snow not long before, prepared me to expect a toilsome and difficult ride. But delay was not likely to make any improvement for many days to come; and moreover a storm of rain had set in on the plain, which would soon quite obstruct the road as the horse would sink to his middle at every step. As we began to ascend the mountain we found the rain changed to snow and accompanied by a strong wind, which soon increased to a gale. When about two thirds of the way up the mountain, the guide, who professes to be well acquainted with the road, led us into such deep snows that our hardy horses were unable to proceed, and it became evident that we had wandered from the path. After much difficulty we succeeded in finding it; but it was soon lost again, and the guide after a fruitless search, declared it impossible to proceed. To think of turning back was nearly as hopeless, as the snow had filled our tracks almost as soon as they were made, and as the wind would then be in our faces, it appeared doubtful how we should get along. Under these circumstances, I felt that our hope was alone in God, but with his assurance that he would direct the path of those who acknowledge him in all their ways, I felt that he would order all for the best, though in what manner or to what end, I could not foresee. Just then, as unexpected as if an angel had descended from heaven, four hardy moun-

taineers came tramping over the snow from the opposite side of the mountain. With much difficulty we prevailed upon one of them to act as our guide; and by breaking down the high drifts of snow with our feet, and leading our horses where we could not ride, we at length succeeded in passing the mountains. There had been no horse across since the heavy storm a week before, and the old path could only be found, in many places, by striking a heavy cudgel deep into the snow; and our guide was seldom mistaken of the road when he found his long staff strike on a hard foundation without sinking its length in the snow.

The next day we found ourselves in the valley of the Aras, where a warm sun and heavy continued rains, had swelled every rill to a fearful torrent, and we had as imminent danger in crossing the streams which lay in our way, as we had before experienced from mountain storms. In one of these mountain torrents my horse was carried away, but finally succeeded in reaching the shore, when I had to ride several miles with my boots full of water as cold as the melting snow. On reaching the west branch of the Euphrates, I found the bridge had fallen in the night, and we only succeeded in crossing after the villagers had waded about in the cold water up to their waist for nearly an hour. At first they pronounced the ford impracticable, but finally succeeded in getting us across, where the water came quite up on our saddles. Several other bridges were carried away, and in one instance I took a circuitous route, and crossed the stream in its separate branches, near its source.

On arriving at Constantinople I found that Mr. Homes could not then be spared from that station, and with the concurrence of the brethren, I resolved to proceed alone into Mesopotamia, it being understood that I should remain in or near Diarbekir until Mr. Homes should join me. I accordingly made what haste I could to that field. From Trebizond, I rode in less than three days to Erzurum, a distance by the winter route of at least 220 miles, and over a very mountainous road. On my road to Diarbekir, where I arrived on the 30th of May, I found great difficulty in crossing some of the lofty mountains, owing to the great quantity of snow which remained upon their summits at that late season, while immense avalanches had formed bridges of snow and ice over some of the foaming torrents which dashed through the narrow ravines.

*Stay at Diarbekir and Mardin.*

Diarbekir and Mardin are on the river Tigris, in latitude about 36° or 37° north, and about 40° east longitude.

At Diarbekir, I found the public mind in that state of suspense and expectation which could be compared to nothing but the calm which precedes an overwhelming storm, and soon it came with terror and devastation in its course. The signal defeat and almost entire dispersion of the Turkish army was first publicly announced in that city by hundreds of soldiers fleeing from the battle-field, who had been stripped of their apparel and all that they had by the Koords, who had taken possession of the roads. From that time the reign of violence and anarchy commenced, and robberies and murders were the order of the day. Scarcely a man dared leave the walls of the city, without a large party to accompany him. Each man robbed the man he met, and the arm of the strongest was the only law. The governor, it is true, made an attempt to preserve the peace, and had the heads of five Koords and about forty ears hung up in the bazaars, to deter others from committing violence upon the persons and property of the citizens. But these same bazaars, two days after, were the theatre of most open and daring robberies. The defeat of the army having been ascribed by the mass of the people to the European uniform and tactics or the nezam, great opposition was raised against it and against all Europeans, as the reputed cause of it. This spirit, under the influence of Moslem bigotry, and a jealousy lest, in the weak state of the country, Christianity would rise upon the ruins of Islamism, was carried to such an extent, that we not only heard ourselves cursed in the streets as infidel dogs, but, as it is said, there was a determination expressed to kill all the Europeans in the place. What this threat might have resulted in, had we remained in the city, it is impossible to say; but I now learn that some Mussulmans came to our house after we left it with evil intentions concerning us.

Having been joined by Mr. Homes, we proceeded to Mardin, on the 10th of July, accompanied by an escort of thirty horse, half of which were furnished by the governor and half were returning to Mardin. We had two objects in proceeding thus far during the disturbed state of the country—to avoid the hot and unhealthy climate of Diarbekir,

where the temperature was then at 98° in the shade, and daily increasing; and to extend our inquiries among the Syrian Christians. We had been but a few days at Mardin, when our lives were openly threatened, and the governor, who declared himself without authority, advised us to remain in our house for some days, and also offered us a guard for defence. We did not think it best to manifest any particular apprehensions, and declined the guard, only keeping quiet in our intercourse with the people. After a while this spirit of hatred to us as Christians seemed to die away, and we appeared to have the confidence and friendship of most or all of the chief men of the place, among whom were the governor, the mufti, and the cady, whom we visited on friendly terms. But at length a catastrophe arrived in which we should in all probability have fallen the victims of a bigoted and infuriated populace had not that kind hand, which has carried us safely through so many dangers, interposed to save us. But you are already informed of the more important particulars of our most providential preservation, when our lives were eagerly sought by demon-like men, whose hands were then reeking in the blood of their late governor and several other chief men of the city.

Why they were so anxious to add us to the number of their hapless victims, it is difficult to say; unless that they thought they were doing God service by killing those who were likely to aid in building up Christianity among them. They had just before, (after murdering an influential native Christian in his bed,) openly avowed that it was an act of religious charity, for which God, would reward them, to put Christians to death!

Writing from Mardin, September 14th, Doct. Grant mentions the following additional particulars relative to his exposures in that city.

I was forty days in Diarbekir, and we have been here more than two months, not knowing the things that might befall us. But the Lord has mercifully watched over and preserved us, though we have been in much peril, especially the last week. On the sixth the citizens of Mardin rose and killed their late governor and five other principal men, and sought to add us to the number of the slain. But we were most providentially out of town, and took refuge in the Syrian convent, about four miles from the city. Thither a large body of men started, in pursuit of us, but the Lord wonderfully



restrained them, and they turned back. We staid there a week, and have now made our arrangements to leave here immediately.

*Remarks on the Extension of the Mission to the Nestorians.*

Such is a very faint sketch of the difficulties, and dangers, which have beset my path since entering upon this enterprise. We have, moreover, after long and patient inquiry, found that there are no Nestorians remaining on the western side of the Koordish mountains, all who formerly resided this side the mountains having become papists, or removed to other parts. As I have already written on this subject, I need scarcely add that, with regard to the Chaldean Catholics, I see no propriety in calling them Nestorians, though the latter might well be called Chaldeans, as this is their proper national designation. In view of all these considerations, which left so little hope of doing good, while so much peril was involved, my associate resolved to leave this field, and return to his station at Constantinople. In this he was supported by the advice of brethren at both Constantinople and Smyrna; and in our peculiar circumstances, I could not withhold my approbation; and with a full view of the trials which might lie before me in my solitary journey onward, I yielded a cordial and cheerful acquiescence to his leaving me.

I left Mardin on the evening of the 15th ult., and arrived in Mosul on the morning of the 20th. The distance is something less than two hundred miles, something more than seventy of it, across an uninhabited desert, over which we took a supply of water in leathern bottles. The journey was enlivened by fine exhibitions of pastoral life, among the Arabs, in whose black tents we found a hospitable reception, fleet herds of antelopes scouring the boundless plain, and a slight altercation with Koordish banditti, who lay in ambush to intercept our way. On the whole our journey was delightful, and I felt the exhilaration of returning strength, after the recent severe illness I had experienced at Mardin. Here I find the country more quiet than I had expected, owing to the rigorous government of the pasha, and the roads are reputed to be safe with ordinary caution, though last spring there was open rebellion in the city which resulted in the public execution of about one hundred of the citizens. There are also rumors that

the king of Persia is intending to make an attack upon Bagdad, and if successful there, to proceed against this place and Amadiéh. It is not yet known here either, whether the truce with Mohamed Ali, will result in a settled peace. All these things make me anxious to improve the present time to the best advantage, and I have therefore made my preparations to set out immediately on a visit to Amadiéh, taking Elkoosh and other Chaldean villages in my route. The district of Amadiéh lies within the mountains and has something of a Nestorian population, but I know not how large. I am not without hope that the Nestorians of that district will form an important link of connection between this place and the independent tribes beyond; and if I find the latter more accessible from this side than from the Persian frontier, I shall not hesitate to recommend the occupancy of Mosul as a missionary station, having an ultimate reference to the Nestorian Christians, while at the same time a happy influence might be exerted on this more unpromising soil. It may be, too, that Amadiéh itself may be occupied ere long, but of that I cannot speak confidently till I visit the Nestorians there. If Amadiéh were to be soon occupied, the missionaries who may be sent there should spend a year or more here in preparation for their work; and should the Turkish government appear too inefficient at Amadiéh to render it prudent for a mission family to reside there, the Nestorians of that district might still be brought under the influence of a station here, as there is little doubt but itinerary tours might be occasionally made in that region from Mosul. But facts can alone be obtained on the ground, to satisfy us on those points. I regret not having yet heard from you in answer to my communication of last February, asking your sanction to my making a visit to the independent mountain tribes. I am anxious to do all in my power to open the way into that interesting region, while I feel very reluctant to enter upon such an important and arduous enterprise, without the approbation of the Prudential Committee, still there may be such a favorable door open from Amadiéh, which is only twelve hours distant from the nearest tribe, that I shall feel called upon by a voice which I dare not disobey, to enter at once upon that field. If not, I shall defer the attempt till spring, or till I have permission from the Committee. I shall endeavor to use all due prudence and caution in my proposed journey to Ama-

dieh, and seek direction from on high upon the question of penetrating further into that mountainous and difficult region. You will have seen that my experience during the past half year evinces that danger is not always to be avoided by that prudence which refuses to occupy a post of great importance because it is a difficult and hazardous one. Such are not the measures which have secured the renowned victories of earthly monarchs, nor will they do any better when used by the soldiers of the King of kings. I feel most deeply the importance of preserving life, as a means of carrying forward the great work for which Christ died; and with all the attachments I have to life and the claims of my dear motherless children, I should be the last to throw away life in any daring adventure; but I as fully believe that we should stand ready to go any where, not counting our lives dear, for the cause of our precious Savior; that we should hear the injunction of the great Apostle of missions to endure hardness as a good soldier of Jesus Christ, to live and die for him.

October 3. I expect to leave here tomorrow, visit some of the Chaldean villages in this vicinity, spend the Sabbath at Elkoosh, and proceed thence via Akra to Amadieh. I have the approbation and protection of the pasha of this place, and as he has the supreme authority at Amadieh I hope to visit there in safety, and trust the results of my visit may be for the glory of God in the promotion of Christ's cause. My future prospects of usefulness in the missionary work appears to be intimately connected with the enterprise in which I am now engaged, and particularly with the mountain Nestorians.

In an earlier letter written at Diarbekir, June 24th, Doct. Grant states that there are not more than a hundred families of Chaldeans in that city, not a larger number at Mardin, or at any place before reaching Mosul. Of the Chaldean bishop of Diarbekir he remarks—

The present patriarch of the Chaldeans spent fourteen years at Rome, and is a bigotted supporter of the pope. He is the same with the bishop who visited Ooroomiah, an account of whose proselyting efforts among the Nestorians was given by Mr. Perkins, and published in the *Missionary Herald*. From him I fear evangelical efforts will meet with little toleration.

The Jacobite Syrians are most numerous in this part of Mesopotamia. From

the fact that the ancient Syrian language is used in common by them and the Nestorians, we hoped that there might be so much similarity between the two sects, that a station among the former would come within the spirit of your instructions. But none of the Jacobites of this city, Mardin, or Mosul, speak the language of the Nestorians, Arabic being their common medium of communication; and they appear to be as much attached to image worship, auricular confession, and other corrupt practices, which form a broad line of distinction between the Nestorians and other oriental churches, as the Armenians, or the Roman Catholics. Their general ignorance of the ancient Syrian is also such as to nearly destroy this only seeming bond of union between them and the Nestorians, besides the fact of its being written by them in a different character. Of six priests and forty deacons in this city, only five or six understand their ancient language. There is a considerable Syrian population east of Mardin, among the mountains, who speak a dialect of modern Syrian, though very different from the language of the Nestorians; but they are difficult of access, and could best be reached from Mardin. Upon the whole the Jacobite Syrians are probably the most promising class.

EXTRACT FROM A LETTER OF MR. PERKINS, DATED AT TABREEZ, AUG. 16TH, 1839.

AFTER mentioning that the Lord had been visiting his family with affliction, in the removal of his youngest son, who died the 23d of July; and that himself and Mrs. Perkins had come to Tabreez for relaxation and change of scene, Mr. Perkins proceeds to remark concerning the interests of the mission at Ooroomiah and Tabreez. The disturbances alluded to were occasioned by a quarrel which occurred some time previous between an Armenian and a Mohammedan, in which multitudes of the citizens soon became interested.

Our village schools are together during the whole season and are flourishing. The general interests of our mission are prospered as usual.

The emeer nezam, governor of Adjerbijan, returned to this city from a summer excursion, a few days since, and his arrival seemed at once to quell the refractory movements of the mob, respecting which Mr. Merrick wrote you by the last courier. These riots, you are aware, had no relation to Europeans.

Soon after the emeer's arrival he sent to Mr. M. and myself, inviting us to visit him, which we have done. He received and treated us with parental kindness. He inquired with particular interest about our work and welfare, expressed himself as exceedingly displeased with Nagir Ali Khan for the annoyance which he had offered us, in our commencement of a summer retreat at Gavalan, and directed his secretary to report the affair to the prince of this province, who is expected soon to arrive here from Teheran. This affair had reached the emeer sometime before, through the Russian consul general, and he had put matters in train to have justice done.

### Erzeroom.

LETTER FROM MR. JACKSON, DATED  
SEPT. 18TH, 1839.

In the number of this work for February, page 54, it was mentioned that Mr. Jackson was making arrangements to remove from Trebizond to Erzeroom. Some account of the place, its population, and importance, was also given. Having removed and located his family, Mr. Jackson now writes—

#### *Commencement of a New Station.*

The commencement of a new station in this city, which we have for some time contemplated, has at length been effected. I informed you in a former letter, that through the kindness of the English consul here, a house was obtained for us, after my return from the visit which I made here last spring. After waiting for the heat of summer to abate, I left Trebizond, with my family, the second instant, and arrived here the eleventh. The journey was rather a serious undertaking for Mrs. Jackson and our two children, as they had suffered considerably from illness during the summer; but through the great mercy of our Heavenly Father, we accomplished our journey much more easily than we had feared. With the exception of one day, we had fair weather, and the road is never better than at this season. Our route was more than thirty miles shorter than the one usually taken in winter. It passed over two mountains of considerable height, on one of which, and near our road, we saw masses of snow, that, for aught I know, have been lying there a century. With the exception of one rainy night, we lodged in a tent, with our muleteers and attendants sleeping around us in the

open air—a practice to which they are quite accustomed in summer. In one place where we spent a night—a place far from any inhabitants, except some shepherd Kurds, whose black tents we could see here and there among the hills—we had some fears of Kurdish depredations,—not from the shepherds just mentioned, but those who wander about the wilderness to plunder the unprotected or the unwary. We had our men, horses, and baggage brought close around our tent, and watch was kept during the night. But the night passed silent and safe. After passing our second mountain, we came upon the plain of Erzeroom, and crossed the Blackwater river, the northern branch of the Euphrates. After toiling one day more in the heat and dust, we reached our own house, in this city.

We were very cordially welcomed by Mr. B., the English consul, and other English gentlemen residing here. We find the house that has been procured for us, as good as most houses in the city, yet wanting considerable repairs to make it at all comfortable; especially as half of it remains unfinished.

It is our earnest prayer that our entering in among this people may not be in vain, but that it may prove an event for which hundreds, nay thousands, may have reason to rejoice and praise God in eternity. We do not indeed feel adequate to work, of ourselves, results worthy of any especial remembrance in future generations, much less in heaven; but we can do all things through Christ strengthening us. Worms, as we are, Christ can, if he sees fit, use us in overthrowing these mountains of superstition and sin, that are quite as lofty and quite as firm as are any of that vast pile of mountains that almost cover this land. Feeble as is the light that shines in our own souls, he can make us a light whose beams shall reach far and penetrate deep. But nothing but the almighty power of God can do this; for I never before felt more than I now do that I am in a land of darkness. Yes we are truly in the midst of a spiritual midnight darkness—so thick as to be felt, extending fearfully far on every side of us and enveloping an immense portion of our fellow men. We surely need your prayers and those of our christian friends at home, that, after all the sacrifice and toil incident to our coming here, we may not prove but as a barren fig-tree in the midst of this desert land; but that we may see here, or if not here, in eternity, many souls savingly benefited by our labors. We need the prayers

of God's people, and we also need helpers. It is with all our hearts that we beg you to send us associates without delay. We need them for counsel and advice: we need them both to help us in whatever missionary work the Lord may give us to do, and also to strengthen our hearts in the christian life and awaken stronger religious affections in our hearts. We need them in times of sickness and trials.

Under date of October 8th, Mr. Jackson writes—

Since our arrival, the Lord has visited us with severe affliction in the removal of our youngest child by death. The principal cause of his illness appeared to be teething. I knew not that he was injured by the journey, though the change from the warm climate of Trebizond to the cold nights and mornings that we have had here, helped, I doubt not, to prepare the way for disease. Though attended by two good English physicians, his passage to the grave was unchecked, and on the tenth day of his illness, September 26th, we saw him breathe his last. As to any missionary brethren, we were alone; and yet we were not alone, for Christ seemed very evidently near us. We were assisted in feeling in an uncommon degree the truth and reality of eternal things. We believed our dear child was going to heaven, where he would be far better taken care of, better educated, and happier, than in this world. And thus he was escaping from sin, sorrow, trials, pain and death. The Lord also raised us up kind friends in those English gentlemen who are now residing here. Doct. R., of the Persian embassy, has been to us like a dear brother in Christ. Others also have been kind and ready to aid us as much as was in their power. And just at the time of the funeral of our dear child, our missionary brethren, Mr. and Mrs. Jones, arrived, on their way to Ooroomiah, and they have remained with us ever since, waiting for some one to come on from Ooroomiah to accompany them the rest of their journey.

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#### Syria and the Holy Land.

LETTER FROM MR. SHERMAN, DATED  
JERUSALEM, NOV. 1st, 1839.

Mr. Sherman accompanied the reinforcement of the mission to Syria, which embarked in July last.

Mrs. S. and myself arrived here on the 24th ult., in company with Mr. Riggs from Smyrna. We spent three weeks in Beyroot; found our brethren and sisters in comfortable health, and the affairs of the mission prosperous. Mr. and Mrs. Hebard had not left the mountain at the time we took leave of Beyroot.

As for ourselves, we find great occasion for gratitude, in that our life and health have been so graciously preserved, and that we have been shielded from all accidents in our long journey. We find also Mr. Lanneau well, with the exception of the complaint in his eyes, which, although less severe than it has been, still forbids his reading or writing much. Last Sabbath we attended Arabic service, conducted by Mr. Lanneau. The congregation, though small, was very attentive, and on this account interesting. A place for a chapel is being fitted up in the house adjacent to that of Mr. L., which will afford opportunity for females as well as males to attend on public worship. It is hoped that then the congregation will be considerably increased.

We feel thankful that we have been directed to this field. Were there no other considerations to render it interesting, its connection with the life and history of our Savior will ever render it a hallowed and delightful spot to the missionary, and to the Christian. To labor where Christ himself once labored; to mark the grounds where he performed his miracles; where he wept and prayed and bled, will fill with zeal and courage the true missionary, amid the greatest outward discouragements. How can he faint while his Savior is continually presented to his view? But there are other facts which give interest to this, as a field of labor. I have been surprised, to observe the different classes so little affected by the prejudices of sect in their intimacy with members of the mission. They show a fondness for visiting the mission families, and, I am told, are always ready for conversation on religious topics. May our daily prayer be that God would enlighten their minds by the truth, and arouse their consciences to feel their guilt and to constrain them to repent. I am happy to state that it is in the enjoyment of more than usual health that we commence our studies. Our voyage seems to have proved of essential benefit to Mrs. S., and we have arrived at a season of the year when the air is cool and invigorating. With these circumstances in our favor, and with the helps we may gain in the prosecution of



our work, we shall strive to make proficiency in the first and principal business before us—the acquisition of the language. When this is done, our whole desire and prayer shall be, that we may win souls to Christ.

I may mention the safe arrival of Mr. and Mrs. Beadle at Beyroot. They reached there on the day we left. Mr. Riggs accompanied them from Smyrna, and is now on a visit of a few days to this quarter for his health.

## Proceedings of other Societies.

### FOREIGN.

#### ACCOUNT OF THE NETHERLANDS MISSIONARY SOCIETY.

THE following historical notice is extracted from an article in the Calcutta Christian Observer, written by the Rev. A. F. Lacroix, formerly a missionary of that society, and now connected with the London Missionary Society.

#### *Origin and Constitution of the Society.*

The Netherlands Missionary Society was established in December, 1797, at Rotterdam, through the instrumentality of Dr. Vander Kemp. Some traits in the history of this extraordinary man are so remarkable, that, although probably known to many of you, I cannot resist the temptation briefly to allude to them.

Dr. Vander Kemp was the son of a very respectable and learned minister of the Dutch Reformed Church and Professor at the University of Leyden. He embraced the medical profession, and in course of time became so eminent in it, that he was appointed inspector general of all the military hospitals in Holland, one of the most honorable and lucrative employments connected with the medical line. His research, learning and proficiency in other sciences, were likewise of no common order, but alas! as regards religion, he was a confirmed sceptic, and even wrote a book expressive of his doubts as to the existence of any revealed religion, which is thought to be one of the most acute and plausible ever published on the subject. It is remarkable and worth noticing, as it gives a favorable insight into one feature of his character, that he published it in Latin. From all I have heard respecting him of his most intimate friends in Holland, he appears to have been an honest, straight-forward man; and therefore aware, how an unthinking multitude is apt to take for valid every objection made against religion, he resolved not to put his book into their hands, but wrote it in a tongue which none would be able to read and understand except such, who at the same time from their superior education he presumed, would be competent also to weigh its merits and to form a correct judgment of the question. How unlike Voltaire and other infidels, who found a diabolical pleasure by satire, ridicule and other despicable means in unsettling the minds of the people on the most important of all concerns, the minds even of such who they well knew were incompetent to give the matter due consideration. Dr. Vander Kemp continued in this state till he was past fifty years of age; not, however,

it seems without having been occasionally the subject of the secret workings of the Holy Spirit. About this time, being on a pleasure party on the Maas near Dortrecht with his wife and daughter, a sudden squall arose which upset the boat. His wife and daughter immediately sunk and were seen no more; but he, though unable to swim, was kept above water and floated down the stream nearly two miles, when he was picked up by some fishermen.

The loss of his wife and daughter, to whom he was greatly attached, together with his own almost miraculous deliverance, greatly softened his heart and prepared it for more real and lasting impressions from above. The following Sabbath he went to church, and there, while under the sound of the gospel, the Lord met him. Like Paul (to whom he bears a strong resemblance in many particulars) he felt a sudden change in his heart, a new light dawned upon him, he perceived the truth of the christian religion, and felt especially his soul melted down by the consideration of the incomprehensible love of the Redeemer so strikingly shewn to him the chief of sinners. He returned home a new man, and from this time he breathed with anxious desire to glorify that Savior to whom he felt himself so deeply indebted. He thought, however, that Europe did not afford him a sufficient scope for a proper accomplishment of his wishes, and having heard of the recent formation of the London Missionary Society, he went to London, offered himself to the directors, was accepted, and appointed to commence a new mission to the savage tribes of South Africa, in connection with another Dutchman, Mr. Kieherer, and two Englishmen, Mr. Edwards and Mr. Edmonds, the latter of whom many of you knew.

Previous to embarking for his destination, Dr. Vander Kemp visited his native country to settle his affairs. There he translated into Dutch and published an address of the directors of the London Missionary Society to the religious people of Holland, which led eventually to the establishment of the "Netherland Missionary Society."

The founders of the society having been principally ministers and inhabitants of Rotterdam, the chief seat of the Netherland Missionary Society has remained until this day at Rotterdam, whilst that of the Netherland Bible Society is at Amsterdam.

The members of the society, who now amount to several thousands, among whom may be reckoned about three hundred clergymen, belong principally to the Established Church, which is Presbyterian in its form of government and Calvinistic in its doctrine. And it is worth noticing that those ministers (and alas! there are such in the Dutch church,) who have imbibed Neologian sentiments, take scarcely any interest in it nor in any thing connected with missionary work, thereby confirming the often-

made observation, that the orthodox, evangelical faith is that which alone produces true and disinterested love to God and zeal for his glory, and prompts men to exert themselves actively and perseveringly in promoting the spiritual and eternal welfare of their fellow-creatures.

The connection of the Netherlands Missionary Society with the Established Church of the realm is not so complete as that of the Scotch Mission with the General Assembly of the Church of Scotland—the General Synod of the Dutch Church having no control over the missionaries nor over the funds collected for missionary undertakings. All the missionaries, however, sent out by the society are examined and ordained at the Hague by a committee of ministers appointed for that purpose by the General Synod from among its members. Moreover the parish churches are every where freely granted for missionary meetings and other missionary purposes.

The society is supported by regular monthly and annual subscriptions, and by donations and legacies; but no list of subscribers is ever published. The annual income, I should think, is about 80,000 guilders, or 70,000 rupees; no great sum certainly considering what is collected for similar operations in Great Britain. The much lower tone of religious feeling among many in Holland and the great number of Roman Catholics no doubt are two of the causes. The principal supporters of the society, (as I believe is the case in England also,) belong to the poorer and middle classes; few of the great and wealthy being found willing to assist the good cause.

A body of directors, both lay and clerical, is annually chosen from among the subscribers. These manage the affairs of the society, and a better set of christian men in the full sense of the term, it has seldom been my lot to meet any where.

Wherever there are clergymen members of the society, the monthly prayer-meeting on the first Monday of the month is publicly and regularly held in the parish churches. In some places it is extremely well attended. I have seen on such occasions 1,000 and even 2,000 persons present in the large towns such as Amsterdam and Rotterdam. The directors publish monthly a report of the most interesting missionary events which have come to their knowledge during the month, and which is always read at the meeting, the officiating minister interspersing it with suitable remarks. And I assure you, at these meetings, their own missions are far from being alone adverted to; but all evangelical societies and especially those of Britain and their efforts, share largely in their interest and in their prayers.

The annual general meeting takes place in July, and is held in the Cathedral Church of Rotterdam, which can accommodate from between three to four thousand people, and is generally filled on the occasion. Pious laymen and clergymen from almost every part of Holland attend. A report of the proceedings of the year is read and a missionary sermon preached; but speeches are never made. This fact, coupled with the non-publication of lists of subscribers, will show that no external means of excitement, however innocent they may be, are used to create an interest on behalf of the missionary cause. Indeed the Dutch are very much averse to any thing like external excitement in connection with a matter of this nature, con-

vinced that that only which is done or given from principle can enjoy the blessing of the Lord.

The society, like kindred institutions, has its foreign secretary who corresponds with the missionaries on official topics. It has been found, however, that through multiplicity of occupations and other causes, that officer is generally prevented from addressing them as frequently as is desirable, especially on more private and confidential matters, and in giving them that advice and those directions and consolations which in their difficult situations they so greatly stand in need of. To obviate this inconvenience, every one of the leading directors chooses one of the missionaries he may like best, and becomes his particular and regular correspondent, and also his advocate and that of his station at the Board. This arrangement (which I am not aware has hitherto been made by any other society,) has proved very useful to the Netherlands Missionary Society and most advantageous both to the directors and the missionaries.

The society has a college of its own at Rotterdam for the instruction, theological and scientific, of the candidates for the missionary work. Of these, the smallest proportion generally are Dutch, whilst the greater number are Germans and Swiss.

At first the funds of the society were too small to admit of its sending missionaries to foreign lands, and that it might not be idle, various plans were formed and carried into execution for doing good at home, especially by the publication and distribution of religious books, the establishment of Sunday schools, visiting prisons and hospitals, and assisting some congregations to sustain ministers. In such courses of labor the society went on till the year 1800, when they began to hope they might enter on the field toward which their eye was originally turned.

In a short time their funds increased rapidly. Numbers of young men also offered their services as missionaries, several of whom after having gone through a proper course of instruction, were ready to occupy any field that might be pointed out to them in the heathen world.

The political circumstances of the country, the subjugation of Holland by France with the consequent loss of its colonies, rendered it impracticable for the directors to send these young men abroad themselves; they therefore entered into a friendly agreement with the London Missionary Society, which engaged to send them forth under its auspices, and selected first South Africa as the most suitable sphere for them, owing chiefly to their being acquainted with the Dutch, which language is generally understood and spoken by the Hottentots and other tribes of the African promontory. For many years afterwards, nearly all the missionaries whom the London Missionary Society sent to that part of the world, were young men they had obtained from Holland.

In 1804 the London Missionary Society sent Messrs. Vos, Erhardt and Palm, three missionaries transferred to them by the Netherlands Missionary Society, to the island of Ceylon, encouraged by the accounts they had received of the vast numbers of natives who professed them-

selves Christians, but who were now in a great measure destitute of religious instruction. The first-named of these missionaries was greatly thwarted in his efforts among the natives by the English government, instigated it is said by the Dutch consistory of the island whom he had offended by his faithfulness and zeal. In consequence, he was soon compelled to leave the country. Messrs. Palma and Erhardt continued at Ceylon until their death, which happened several years ago, and were successfully employed in the superintendence of schools and the pastoral care of two churches to which they had been appointed by government. It does not seem that they were able to accomplish much among the heathen.

About the year 1812, the directors of the Netherlands Missionary Society, anxious to exert themselves for the benefit of the former Dutch settlements in the East, transferred again for that purpose three missionaries to the London Missionary Society; for Holland being as yet under French rule, and Java and the Eastern islands being occupied by the British, it was not practicable for the Netherlands Society then to undertake that mission directly.

These three missionaries were superior men and thoroughly qualified for their work. They were the Rev. Messrs. Kam, Supper and Bruckner. These brethren were at the outset of their career exposed to considerable difficulties and dangers; for the French government having strictly prohibited their leaving the country for England, they were compelled to assume the attire of travelling mechanics, and in this disguise, succeeded, after having had many narrow escapes from the French gendarmes, to reach Christiana in Norway, from whence they embarked for London.

This place they left for Java in the commencement of 1813. On their arrival at Batavia they separated, Mr. Supper having been appointed to that capital, Mr. Bruckner to Samarang, and Mr. Kam to the Molucca islands. Mr. Supper died not long after his arrival, and Mr. Bruckner (who is still living and actively employed in the translation of the Scriptures and other missionary duties,) joined the Baptist Missionary Society.

Mr. Kam fixed his residence at Amboyna, and met there what his heart so greatly longed for—a most extensive field of labors. You are probably aware that there are in the Eastern Archipelago thousands of Malay native converts who embraced Christianity during the dominion and by the exertions of the old Dutch East India Company, whose directors, unlike some other christian governments, thought it a duty incumbent upon them to do something towards the enlightening and evangelizing of the heathen nations they had conquered, and by the produce of whose labor and toil they acquired their wealth. In propagating Christianity in those parts, there is nothing which the Dutch aimed more at, (and let it be mentioned to their praise,) than to furnish the inhabitants with the Holy Scriptures. As early as 1733, the whole Bible in Malay and several parts of the sacred writings in other dialects of the East, were translated and published by order and at the expense of the Dutch government and widely disseminated throughout the islands.

It is true, and it is with sorrow I acknowledge it, that the best means to promote the conversion of the natives, were not *always* used, nor the best motives *always* held out, neither was sufficient caution *always* exercised in receiving

candidates into the church. With all this, however, it is pleasing (at least it is so to me,) to observe that the principle was recognized that christian rulers are bound to promote the spiritual welfare of their heathen subjects. That this, of course, should be done, not by coercion nor any thing of the kind, but by purely scriptural means, I need not to dwell upon.

In 1814, Holland having resumed its independence and received back its colonies, the directors of the Netherlands Missionary Society deemed it time to pursue operations for the future, directly and without the intervention of other societies. They placed their Missionary Seminary upon a more regular footing, and in 1819 sent out five young men trained in it to join Mr. Kam, who meanwhile had been appointed by the Netherlands Missionary Society one of its foreign directors.

These young men after having obtained some knowledge of the native language at Amboyna, were placed in various islands, as Celebes, Ceram, Ternate, Banda and Timor, and since have been from time to time reinforced by fresh arrivals of laborers from Holland, the Netherlands Society viewing at present that part of the world as its principal sphere of action. Time forbids me to enter into particulars respecting this important field, else I could mention some most interesting facts connected with the labors of our Dutch brethren.

In July, 1833, the zealous missionary Kam died, at the age of sixty-three years, from over exertion occasioned by an extensive missionary tour he had made. He was a most active and devoted servant of the Lord. I have already alluded to his labors, and will therefore only add, that until his death, he continued twice or thrice in the year, in a small brig of his own, which he managed himself with the assistance of a few native lascars, to travel in that burning clime for several months together from island to island exposed to storms and dangers of various kinds. On such occasions, he often added to his duties of a preacher of the gospel, those of a peace-maker among the native tribes, and was the means of preventing much bloodshed. As Schwartz had been on the continent of India by the British government, so was he frequently employed by the Netherlands government in allaying disturbances and quelling rising rebellions among their Malay subjects, in which endeavors he seldom failed. His judicious views of things, good temper, perfect integrity, and the holiness of his life, rendered him greatly respected by the chiefs of the Eastern Islands, and made the humble missionary a far more successful instrument in maintaining peace among them, than large bodies of troops could ever have been.

I am happy to be able to say that several of the present Dutch missionaries are treading in the footsteps of their excellent predecessor, and are employed much in the same way as he was. They labor with various success, some meeting with great discouragements and others having more pleasing prospects. The total number of European missionaries in those islands is at present twenty. The native schoolmasters and catechists amount to about 150 and 200. The number of native Christians under instruction cannot be short of 20,000, and the children attending the various schools between 4 and 5,000. At the island of Timor, the work seems to have been most prosperous. The church and congregation there, under the care of the late missionary Lebrun alone, amounted some years back, to 3,000 persons, and his schools contained 1,200 children.

I must not omit mentioning that the Netherlands Society, about fourteen years ago, made an attempt to contribute to the evangelization of the Chinese, and sent out the celebrated Mr. Gutzlaff for that express purpose. There are at present two Dutch missionaries at Rhio near Singapore, laboring among the Chinese who reside in great numbers in those parts.

Through the policy of the present Netherlands government, no Dutch missionaries are permitted to settle permanently among the heathen and Mohammedans of the island of Java. One only is pastor of a native christian village called Depok near Batavia.

In the year 1822, the Netherlands Society sent a missionary (the Rev. Mr. Vix,) to the Dutch colony of Surinam, in Guiana, who has labored there ever since (not without fruit,) among the negro slave population. His church amounts to about 700 members. The society has another missionary in the West Indies, stationed at the island of Curaçao, who is employed much like Mr. Vix.

The last sphere of labors undertaken by the Netherlands Society which remains to be noticed is that of continental India. In 1820, the late Dr. Vos, of this city, being on a visit to Holland, called the attention of the directors to the destitute state of the Hindoos in a spiritual point of view, upon which they resolved on commencing two missions in these parts, one at Chinsurah in Bengal, and the other at Pulicat on the Coast of Coromandel, both of which places belonged then to the Dutch government. I was appointed to the former, and the Rev. Mr. Kindlinger, a most pious and devoted man, who up to his twenty-fourth year had been a bigoted Roman Catholic, to the latter. Dr. Vos and G. Herklots, Esq., of Chinsurah, had, previous to our departure from Holland, been elected foreign directors of the society.

Mr. Kindlinger on his arrival at the station, had great difficulties to contend with on account of the exceedingly degraded state of the native Christians, great numbers of whom he met at Pulicat and the vicinity. These had embraced Christianity through the instrumentality of the old German missionaries who had preceded Schwartz and had been more than a quarter of a century without teachers and without instruction. By patient endeavors, however, he succeeded in course of time in collecting a numerous and regular congregation, established several schools, and spent much of his time in preaching to the heathen. In 1823, he was joined by two other laborers from Holland, the Rev. Messrs. Irion and Winckler, the former of whom remained with him at Pulicat, and the latter was stationed at Sadras, a small Dutch settlement near the seven pagodas between Madras and Pondicherry.

In 1825, the Dutch settlements on the continent of India having been ceded to the British government in exchange for its possessions on the island of Sumatra, the directors of the Netherlands Society informed their missionaries that circumstances would not permit them to continue their missions in those settlements, and left them free either to proceed to the Eastern Archipelago to join their brethren there,—or, if they preferred, to connect themselves with any one of the English societies laboring in India. All four, having already at the expense of much time and labor, attained a knowledge of the native languages and the native customs and habits, felt unwilling to relinquish so great an advantage, and therefore deemed it their duty

to accept of the latter proposal; in consequence of which Messrs. Kindlinger and Winckler joined the Church Missionary Society. Mr. Irion joined the Society for Propagating the Gospel in Foreign Parts; and I connected myself with the London Missionary Society, which made an end to the Dutch mission in these parts.

#### PARIS EVANGELICAL MISSIONARY SOCIETY.

At the annual meeting of the society in April, 1839, the following statement was made concerning the progress of the mission in South Africa, during the year.

At the seven stations under the care of the society, forty-eight converted adults and forty-six children have received baptism; eighty natives, having given evidence of conversion, have been received as candidates, and one hundred and eighty-nine others, seriously disposed, have placed themselves under the watchful care of the missionaries, and are receiving appropriate religious instruction with reference to being baptised at a future day: making in all 263 persons upon whom christian truth has exerted, or is exerting a more or less powerful influence. During the preceding year only fifty-three persons were either baptized or received as candidates; and during the six years which had elapsed since the founding of the oldest station only eighty-two persons embraced the gospel. The increase of the number of the natives who have become Christians is therefore worthy of notice.

The missionaries have translated the gospel by Mark and John into the Sessouto language, with portions of the Old Testament, making two volumes, of which they have printed 4,000 copies each. They have also revised and enlarged their three former publications and printed 2,000 copies of each.

Public worship has been maintained at all the stations, and 400 or 500 hearers usually attend at the mission chapels. Two new chapels have been erected, and another enlarged.

The native population about the stations has been steadily on the increase, and at some of them has doubled within a few years.

The result of these labors and successes abroad, has been to enlarge, reanimate, and encourage the churches of France. Pastors and their flocks unite to promote a cause so evidently blessed of the Lord. In the course of the past year twenty-eight churches have become connected with the society as auxiliaries; and now the whole number of churches in France which co-operate, with a good degree of activity, in the work of missions, is 172. In these churches or out of them there are more than 103 associations which support the parent society at Paris.

The contributions to the treasury of the society have risen to the sum of 69,753 francs; that is 11,377 francs above those of the preceding year. As there was in the treasury at the beginning of the year a balance of 41,364 francs, the whole disposable funds for the year have amounted to 111,117 francs. The disbursements for the year have been 60,738 francs, leaving a balance still in the treasury of 50,329 francs.



## Miscellaneous.

## COMMERCIAL IMPORTANCE OF THE WESTERN COAST OF AFRICA.

The work on the slave trade by T. F. Buxton, member of parliament, published in London some time since, contains highly interesting statements concerning the facilities which the large navigable rivers, the productions of the soil, and the numerous and populous villages near the coast and in the interior furnish for conducting an honorable commerce with the natives. There seems to be nothing wanting to render the western coast of Africa, and indeed the interior parts of the whole continent south of the great desert, the abode of social prosperity and happiness, but the suppression of the trade in slaves, and the introduction of Christianity and the arts of civilized life.

The number and situation of the navigable rivers on the western coast of Africa have often been the subject of remark by those who have visited them, and particularly as affording the noblest means for extending the commerce of this country to the millions who dwell on their banks, or occupy the cities and towns in the interior. Along the coast, commencing at the southern point of the Bight of Biafra, and embracing the coast of Calabar, the Slave Coast, the Gold Coast, the Ivory Coast, the Grain Coast, the Pepper Coast, the coast of Sierra Leone, and thence northward to the Senegal, there cannot be less than 90 or 100 rivers, many of them navigable, and two of them rivalling in their volume of water and extent the splendid rivers of North America. It is reported that a French steam vessel plies more than 700 miles up the Senegal, and that the Faleme, which flows into it eight leagues below Galam, is navigable in the rainy season for vessels of 60 tons burden. The Faleme runs through the golden land of Bambouk, whence the French traders obtain considerable quantities of that precious metal. The Gambia is a noble river. It is about 11 miles wide at its mouth, and about 4 opposite Bathurst. How far it extends into the interior is unknown; it is said, however, that it has been ascended for some hundred miles. It is also asserted, that from the upper part of this river the Senegal can be reached in three, and the Niger in four days. The Niger offers an uninterrupted passage to our steam boats for 560 miles inland; and there is every probability that, with the exception perhaps of one or two portages, water carriage might be gained to a length of 2,500 miles further; and also that the Techadda, which falls into the Niger, would open up a ready communication with all the nations inhabiting the unknown countries between the Niger and the Nile. It would be impossible to enumerate the powerful kingdoms in central Africa, which can be reached by the Niger and its tributary streams; but they are represented by various travellers as easy of access, abounding with the elements of commerce, populous, and rich in grain, fruits, cattle, and minerals.

In addition to the mighty rivers above referred to, it has been ascertained that, from Rio Lagos

to the river Elrei, no fewer than 20 streams enter the ocean, several of surprising magnitude, and navigable for ships (McQueen); and that all the streams which fall into the sea from Rio Formosa to Old Calabar, inclusive, are connected together by intermediate streams, at no great distance from the sea, and so may be said to be the mouths of the Niger. (Leonam, p. 20.)

Its industrial resources is another feature, demanding serious attention. By these I mean not merely its extreme fertility, and capabilities for the most extended cultivation and commerce, but the activity and enterprise of its people. On the coast there is a belt of slave-trading chiefs, who, at present, find it more profitable to supply the slave-markets than to conduct a legitimate commerce. Little business can be done when there are any slavers at their stations; indeed, the fair traders are always compelled to wait until the human cargoes are completed. These chiefs not only obstruct the fair trader on the coast, but as much as possible prevent his access to the interior. Insecurity, demoralization, and degradation are the results; but as you recede from the coast, and ascend the rivers, comparative civilization exists, industry becomes apparent, and no inconsiderable skill in many useful arts is conspicuous. All travellers have observed the superior cultivation, and comparatively dense population of the inland regions. Laird, in ascending the Niger, writes, "Both banks of the river are thickly studded with towns and villages; I could count seven from where we lay aground; and between Eboue and the confluence of the rivers there cannot be less than 40, one generally occurring every two or three miles. The principal towns are Attah and Addakudda; and averaging the inhabitants at 1,000, will, I think, very nearly give the population of the banks. The general character of the people is much superior to that of the swampy country between them and the coast. They are shrewd, intelligent, and quick in their perception, milder in their disposition, and more peaceable in their habits." Oldfield says (vol. i, p. 163), that, from the great number of towns they passed, he is inclined to suppose that the population must be very dense indeed. And (vol. ii, p. 17), "no sooner does the traveller approach one town, than he discovers three or four, and sometimes five others." Park speaks (vol. ii, p. 30) of the "hills cultivated to the very summit, and the surplus grain employed in purchasing luxuries from native traders." Laing speaks (p. 156) with delight of "the extensive meadows, clothed in verdure, and the fields from which the springing rice and ground-nuts were sending forth their green shoots, not inferior in beauty and health to the corn-fields of England, interspersed here and there with a patch of ground studded with palm-trees." Tucky reports (p. 342) a similar improvement in the face of the country at some distance up the Congo, where he found towns and villages following each other in rapid succession. Ashmun, writing from Liberia, says, "An excursion of some of our people into the country, to the distance of about 140 miles, has led to the discovery of the populousness and comparative civilization of this district of Africa, never till within a few months even conjectured by myself. We are situated within 50 leagues of a country, in which a highly improved agriculture prevails; where the horse is a common do-

mestic animal, where extensive tracts of land are cleared and enclosed, where every article absolutely necessary to comfortable life is produced by the skill and industry of the inhabitants; where the Arabic is used as a written language in the ordinary commerce of life; where regular and abundant markets and fairs are kept, and where a degree of intelligence and practical refinement distinguishes the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea."

The wants of the people of Africa must not, any more than their industry and enterprise, be judged by what is observable on the coast. The Moors, who have preceded us in the interior, have imparted more knowledge than we may suppose of commercial transactions. Captain Clapperton told Mr. Hamilton that he could have negotiated a bill on the treasury of London at Socatoo. The Moors have introduced the use of the Arabic in mercantile affairs; and that language is nearly as useful in Africa as the French language is in Europe. In 1812, Mr. Willis, formerly British Consul for Senegambia; stated his belief that in the warehouses of Timbuctoo were accumulated the manufactures of India and Europe, and that the immense population of the banks of the Niger are thence supplied. A Moorish merchant reported to Mr. Jackson, that between Mushgrelia and Houssa, there were more boats employed on the river than between Rosetta and Cairo; that the fields of that country enclosed and irrigated by canals and water-wheels—a demonstrative proof of the activity, industry, and civilization of the people.

"Thirty years' experience," says an African merchant (Mr. Johnson), "of the natives, derived from living amongst them for the whole of that

period, leaves a strong impression on my mind that, with due encouragement, they would readily be led to the cultivation of the soil, which I think in most places capable of growing anything." Mr. Laird, in a letter to me, observes, "As to the character of the inhabitants, I can only state that, if there is one characteristic that distinguishes an African from other civilized people, it is his love of, and eagerness for, traffic: men, women, and children trade in all directions. They have regular market-places where they bring the produce of their fields, their manufactures, their ivory, and everything they can sell. At the Iccory-market I have seen upwards of 100 large canoes, each holding from 10 to 40 men, all trading peaceably together. I was informed by the natives that it was considered neutral ground, and that towns at war with one another attended the same market amicably." The industrious inhabitants of the Grain Coast supply Sierra Leone and Liberia with the greatest portion of their food.

Nearly the same account may be given of the exuberant fertility of the eastern as of the western coast, and of the lucrative character of the commerce which might be there carried on were it not for the destructive slave trade. I have been informed, by the captain of a merchant vessel who was long on the eastern coast, that before the slave trade absorbed the whole attention of the people, two merchant ships used to be annually despatched from Lisbon, which for the most paltry outfit brought home return cargoes of from 40,000*l.* to 60,000*l.*

Other testimonies might be added to shew that the African is not wanting in those qualities which accompany civilization, and that he only requires right direction to be given to his industry and intelligence to qualify him for intercourse with the more refined European.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**MAHRATTAS.**—Writing from his station on the Mahabuleshwur Hills, 7th September, 1839, Mr. Graves says—

The rains have been this season unusually severe, *one hundred and eleven inches* having fallen during the month of July. We thought it our duty to remain here once more, and I do not know that the rains have injured us. Mrs. Graves has had about twenty pupils, and has been as much occupied in caring for and instructing them as in the dry season. The ladies and gentlemen who frequent this station have been much interested and exceedingly liberal in supporting it. Besides other donations acknowledged, there was built by them, the last dry season, a school-house in our yard, of substantial materials, at an expense of a thousand rupees.

Early in the current rains I received two persons into our little church. One was a young man, a Romanist, employed in our family, who had for some months manifested a serious attention to divine things, a full conviction of the errors of popery, and a desire to unite with us. According to my previous conviction and practice, I baptized him. This was also agreeable to his own wish. He seems, so far as we can judge, steadfastly trusting in Christ, enduring cheerfully and manfully, as yet, many reproach-

es and threats even of assassination for his profession. The other person admitted to the church, was the wife of a Mahratta man whom I had previously received, and whose children had been baptized. She is ignorant, but, I trust, sincere. Our little church, therefore, now consists of eight native members. On the two last monthly concerts for prayer they met at our house, and all the male members took each his turn in social prayer, that the kingdom of our Redeemer might come in all the earth. Their prayers were indeed faltering and externally very imperfectly expressed; but I hope they were accepted. To Mrs. Graves and myself it was a novel, most interesting, and an animating scene. May the Spirit of the Lord teach those, who were formerly accustomed only to idolatrous worship, to pray heartily for Zion. It is a most glorious change.

Day before yesterday the English residency at Satara, with the authority of government, dethroned the raja for treasonable conduct, and proclaimed his brother his successor. We would be thankful that it was done without assistance. British arms are fast preparing the way for missions throughout the whole course of the Indus to the extremes of Afghanistan, as well as to Arabia and other countries. We rejoice not in blood, but in christian protection. What a pity that missionaries cannot be found to enter into so many wide openings and testify to the truth and value of Christianity.

**MADRAS.**—From a statement respecting the native free schools under the care of Messrs. Winslow and Scudder, at Madras, the following particulars are gathered.

The school masters are most of them heathen, but they regularly teach the lessons given from christian books; and a good degree of faithfulness is secured by regulating their pay according to the number and progress of the pupils. Religious instruction is also given by the superintendents, who visit and examine the children frequently, and by the missionary, either in the schools or at the mission station. The children are assembled together, once a month, for examination, and many of them every week for particular instruction, as well as each Sabbath morning in the manner of Bible classes, or of a Sunday school. A public examination of the schools was held at Royapooram on the 31st December, when several ladies and gentlemen attended. The children, about 300 in number, were examined in reading and spelling from their own elementary books, in a native dictionary, two catechisms, Scripture history, and slightly, in arithmetic and geography. In their various lessons they also questioned each other with much readiness and intelligence.

The children are taken from schools where they would be imbued with heathenism, or other superstitions scarcely less hurtful, and brought under christian instruction at that age when impressions are most likely to be deep and permanent. To prevent evil is to do good, and there can be no doubt that the instructions in the schools are at least a clog upon the wheels of vice.

But this is not all; positive good is done. Much of the seed sown may no doubt appear to be lost, and sometimes it may seem worse than lost, because the weeds in a cultivated soil will perhaps be more rank than in one wholly neglected. But there are pleasing instances of its springing up after many days. No mortal man can fully appreciate the value of one important spiritual truth, lodged in the heart and conscience of an immortal being in the early stages of his existence, which may shape his character for eternity. It is a grain of mustard seed which afterwards becomes a tree.

The actual state of those parts of India where christian schools have been established, and conducted for any length of time in an efficient manner, is an abundant testimony of their importance. In them a generation is rising up in some measure prepared to understand and receive the gospel; and their children will be in a still more favorable position. A great though gradual change may be anticipated. There are instances here and there of hopeful conversion; but the good effected is not to be measured by these so much as by the preparatory work which is accomplished—the raising up of a reading population, giving the rising generation the power and the habit of reading the printed character, and placing them thus under the influence of the press—loosing their attachment to caste—teaching them to think, by making their lessons intelligible, or in other words giving them the materials of thought, and the power of distinguishing between right and wrong—bringing them to an acquaintance with missionaries, and other Christians, as their friends—collecting them stately under the preaching of the gospel, so that the truth may bear upon their understandings and consciences,—these are

benefits not to be considered small by any who know what difficulties are to be overcome in improving the condition of this people, or who believe that the main hope of the churches is upon the young.

For the support of their schools 1955 rupees, or more than \$900, were contributed by gentlemen residing in Madras and the vicinity.

On the 20th of December, 1839, Mr. Winslow writes from Madras that the mission press was fully employed with Tamul, Teloo-goo, Hindoo-stanee, and English printing, which it was performing for the mission, and the Madras Bible and Tract Societies. Mr. Hunt, the printer for this station, had arrived at Madura, and was soon expected at Madras.

Mr. Hoisington, principal of the mission seminary at Batticotta, with his wife, was at Madras, the health of both having required a change of air. Mr. H. had been up to Calcutta. Both were expecting soon to return to Ceylon, with improved health. While at Madras they had been afflicted by the death of their youngest child, which occurred November 5th.

Mr. Minor, printer to the Ceylon mission, had been obliged by ill health to take a voyage for his restoration. When last heard from he was at Penang, on the coast of Malacca, with health improved.

Mr. and Mrs. Cope, of the station at Sevagunga, near Madura, were on a visit to the mission in Ceylon, with the hope of gaining firmer health, and their hopes seemed likely to be realized.

The other mission families in that quarter were favored with their usual health.

**WESTERN AFRICA.**—Rev. J. L. Wilson, writing from Cape Palmas, 11th October, 1839, says—

I am very happy to inform you of the safe arrival of Doct. and Mrs. Wilson. They arrived here last Friday, the 4th instant. after a tedious passage of ten weeks, but in good health. Their arrival is a source of great comfort to us; and I prayerfully trust that their lives will be spared long to labor in this benighted land. I am happy to inform you also that we are all in the enjoyment of good health. Mrs. Wilson's health, during the last three months, has been better, I think I may say, than it has ever been for the same length of time since she has been in Africa, so that the necessity of her return to the United States, for the present, at least, does not now exist. For these various tokens of the divine favor we feel very grateful.

Nothing of very special importance has occurred in this vicinity of late. Last Sabbath was our communion, and we received into membership with our church two natives, who give credible and satisfactory evidence of a change of heart. Our schools are doing very well. We are about half done printing the first part of the Grebo Dictionary.

**CHOCTAWS.**—In November last Mr. Hotchkin wrote from Good Water, in the western part of the Choctaw country, as follows—

At a protracted meeting, held the first Sabbath in August, ten or eleven came forward and desired the prayers of God's people. Since that time five of that number have made a profession of their faith in Christ. Three of these are youth, and have been members of our family and school for the past year. I am happy to say that their walk thus far has been in accordance with the gospel of Christ. At a meeting, held the first Sabbath in October, several more were moved, as we hope, by the Spirit to ask an interest in our prayers. And we hope to see them soon come out from the world and be separate from sin and sinners. Since August there have been ten persons added to our church in this district, some by letter and some on examination. These things have created some new joy on earth, and I hope and trust in heaven also. Oh that the Lord would send down his Spirit in copious effusions.

### HOME PROCEEDINGS.

#### EMBARKATION OF MISSIONARIES.

**Southern Africa.**—Rev. Alden Grout, who returned from the mission to the Zulus of Southern Africa in May, 1838, embarked again at Boston, with Mrs. Grout, for Cape Town, on board the brig *Levant*, captain Holmes, March 7th. From Cape Town he will proceed as soon as practicable to Port Natal, to join Mr. Lindley and Doct. Adams in that vicinity. The more accessible and promising condition of the Zulus and the remnants of other native tribes in that quarter seemed to present an urgent demand for additional laborers.

**Nestorians in Persia.**—On the 9th of March the Rev. Austin H. Wright, M. D., embarked at Boston for Smyrna, on board the barque *Catharine*, captain Gardiner. From Smyrna he will proceed, by way of Constantinople, Trebizond, and Erzeroom, to Ooroomiah, to supply the place of Doct. Grant, whose impaired health compels him to remove to another station.

#### EXTRACTS FROM CORRESPONDENCE.

Writing from Montreal, Lower Canada, on the 15th of February, the Rev. Caleb Strong, pastor of the American Presbyterian Church there, says—

The Rev. Mr. Cannon, agent for the Board, has recently made his annual visit, and has been successful in reviving a very warm interest in foreign missions among the members of the American Presbyterian Church and congregation. At our last monthly concert for prayer, Mr. Cannon being present, and having made a stirring appeal, resolutions were introduced expressing our deep anxiety lest the Board should be embarrassed through defect of funds, and our determination to make an effort to prevent such

an unhappy result. Subsequently it was deemed important that we should pledge to the Board the sum of \$1000 during the current year, that we might, in addition to making sure the payment in our own case, exert, if possible, an influence on our christian brethren in the United States to pursue a similar course, and thus secure to the Board the requisite funds. At a recent meeting we entered into this pledge.

I take great pleasure, therefore, in informing you that you may rely upon receiving \$1000 from us before the 1st of January, 1841, in aid of the funds of the Board, in conformity to the last of the following resolutions.

"Whereas many devoted servants of Christ have left their friends and country, under the auspices of the American Board of Commissioners for Foreign Missions, to carry the gospel to the benighted nations of the earth, and much time and money have been expended in carrying them to their distant stations, and great success has crowned their efforts, and it is the duty of the christian community to sustain them with such support as will, under God, enable them to prosecute their labors to the best advantage; and whereas the Board is in special need of increased funds,

Resolved, That we do hereby most affectionately and earnestly entreat our christian brethren in the United States, that at least three hundred churches among them will raise one thousand dollars each, during the present year, in aid of the funds of the Board.

Resolved, That we, in humble dependence on divine aid, hereby pledge ourselves to pay into the treasury of the Board the sum of one thousand dollars, during the year 1840; and if possible, before the first of August next."

It will seem to show the interest of our people in the Board, if I mention that, although their means are not large, they had paid during the last four months, for various ecclesiastical and benevolent purposes, exclusive of current expenses, more than \$4000; two thousand of which sum were raised immediately previous to Mr. Cannon's visit.

It should be added that on the first Sabbath in February a collection was taken in the church in behalf of the Board, which, including the monthly concert collections, amounted to about \$280. This is not included in the \$1000 pledged in the resolution. The number of resident members of the church is about 150.

The Rev. A. D. Pollock, Secretary of the Foreign Missionary Society of Richmond and Vicinity, on the 5th of February writes—

Two thousand two hundred and ninety-one dollars is our contribution, and we lay it at the feet of the world's Redeemer, as our offering; meaning by it that we do desire that his name may be hallowed, his kingdom come, and his will be done on earth as it is in heaven. We had no agent. The people gave voluntarily in the strictest sense. Many of them sent their contributions a long way, at considerable inconvenience.

We sympathize in every joy and every sorrow of the American Board and its missions. We tremble in view of the pecuniary crisis through which this great enterprise is passing, and await the intelligence of a few more months with deep anxiety. The silver and the gold are the Lord's,



whose are the nations. The hearts of men are in his hands. May he not leave us to conclude and show to the world that it costs too much to support missions, and we cannot afford it. In such a case we might feel as Moses did on one occasion, and Joshua on another,—“What will the heathen say!”

The teacher of a school in the state of Georgia, not possessed of property to the amount of a thousand dollars, with quite a limited income, an invalid himself, with a family of small children and other relatives, depending on him, having contributed \$20 to the treasury of the Board last year, and \$10 for each of the three preceding years, and forwarding \$50 for the current year, thus expresses his interest in the missionary work and his feelings of obligation to make special effort to aid it in the present emergency—

Such are his circumstances, and such the claims of his widowed mother and orphan sisters on him, that he has often felt that, if any of the professed followers of Christ could be excused for turning a deaf ear to the Macedonian cry of the heathen world, he was that individual. But he can frame no excuse that can satisfy his own conscience; and limited as are his resources, and great as are the demands—he will not say of charity, but of justice, upon those means—yet, at a time like the present, he dares not withhold his aid, trifling as it may be.

How awful is the present crisis! What Christian's heart does not sink within him, when he contrasts the present interesting state of the heathen world with the death-like apathy of the American churches, and the consequent embarrassment of the Board? It must not, it cannot be, when so much wealth is diffused among those churches which are pledged to support the cause of foreign missions, that there should be another curtailment like that of 1837. There are connected with these churches, if we include all the Congregational and half the Presbyterian churches, not less than three hundred thousand professors of religion. Let each of these contribute the trifling sum of twelve and a half cents a month, and the receipts from this source alone would amount annually to \$450,000. Is not every professed follower of Christ under the most solemn obligations to contribute his mite for the conversion of the heathen world? And can any one contribute less than twelve and a half cents a month? Let this be done faithfully and conscientiously, and then we should see the streams of christian benevolence bursting out in every part of our land; and these rills flowing together would soon produce a mighty stream, which would continue to flow on and on, with a broader and ever deepening channel, and with a stronger and more rapid current, till it waters the whole earth, and makes our fallen world as the garden of the Lord.

### Donations,

RECEIVED IN FEBRUARY.

**NOTE.**—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other dis-

tricts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the *Missionary Herald*, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

<b>Board of Foreign Missions in Ref. Dutch chh.</b>	
W. R. Thompson, New York, Tr.	261 75
<b>Addison co. Vt. Aux. So. G. H. Fisk, Tr.</b>	
Addison, Two indiv. 2; asso. 50c.	2 50
Bridport, Cong. chh. and so.	69 21
Canton, N. Y., G. Ray,	3 31
Cornwall, Gent. 52,58; la. 17,60;	
mon. con. 17,24;	87 42
Lincoln, Miss M. P. Rugg,	10 00
<b>Middlebury, Gent. for Martin N. Foot, Ceylon, 106,35; la. for Eliza Merrill, Ceylon, 80;</b>	
mon. con. 39,53; Phil. so. Mid.	
coll. 3,64;	229 52
New Haven, Gent. 29,86; la. 31;	60 86
Weybridge, Two friends,	2 00
	464 82
Ded. loss on bills,	2 60—462 22
<b>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</b>	
Falmouth, Mon. con.	33
<b>Boston and vic. Ms. By S. A. Danforth, Agent,</b>	
(Of which fr. fem. so. for pro. chris. among the Jews, for sup. of Rev. W. G. Schauffer, 700; for schs. in Bombay, 100; ded. prev. ackn. 83;)	
	3,763 12
<b>Brookfield Asso. Ms. A. Newell, Tr.</b>	
	200 00
<b>Caledonia co. Vt. Confer. of Chhs.</b>	
E. Fairbanks, Tr.	
Hardwick, Gent. and la.	87 50
<b>Kirby, Rev. LUTHER WOOD,</b>	
which and prev. dona. constitute him an Hon. Mem.) 25;	
cong. chh. 4,76;	29 76—117 26
<b>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</b>	
Keene, A. Kingsbury,	10 00
Walpole, La. sew. so. for sch.	
in Ceylon,	25 00—35 00
<b>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</b>	
Cumberland, Mon. con.	14 00
Falmouth, 1st chh. mon. con.	
18,25; R. Merrill, 12; 2d chh.	
mon. con. 15,08;	45 33
Gorham, Mon. con.	41 66
Lovell, Chh.	4 00
<b>North Yarmouth, 1st par. mon.</b>	
con. 97,94; 2d par. contrib. 9,23; 107 17	
Otisfield, Indiv.	7 50
Portland, 2d par. mon. con. 47,68;	
do. in High-st. chh. 54,14; sab.	
sch. in do. 34,30;	136 12
Pownal, Cong. so.	12 42—368 20
<b>Essex co. South, Ms. Aux. So. J. Adams, Tr.</b>	
<b>Gloucester, Cong. so. 1; Sandy Bay, Mr. Gale's so. mon. con. to constitute THOMAS GILES an Hon. Mem. 100;</b>	
	101 00

North Beverly, 1st evan. cong.	5 35
Salem, S. so. mon. con. 24;	
Crombie-st. mon. con. 10,19;	
a friend, 2;	36 19
Wenham, Coll. in cong. so. 34,89;	
mon. con. 8,36;	43 95—185 79
Fairfield co. West Ct. Aux. So. M. Marvin, Tr.	
Fairfield, 1st cong. chh. a bal.	10 52
Franklin co. Vt. Aux. So. C. F. Safford, Tr.	
Enosburg, Gent. 46; la. 19;	65 00
Genesee and vic. N. Y. By C. A. Cook, Agent,	
Junius, Presb. chh.	13 00
Prattsburgh, Mon. con. 24,67;	
coll. 27,53; Mrs. Clary, 1; chil.	
of mater. asso. 1,50;	55 00
Romulus, Presb. chh.	56 00
Sinclairville, By W. J. Wilcox,	2 32—126 32
Grafton co. N. H. Aux. So. W. Green, Tr.	
Haverhill, S. par. cong. chh. and	
so. 36; sab. sch. for Joseph	
Gibbs and Abel K. Merrill,	
Ceylon, 17;	53 00
Orford, 1st cong. chh. mon. con.	50 00—103 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Durham, Mrs. Polly Baldwin,	
dec'd,	5 00
Windham Centre, Osbornville,	
Mon. con. 10; young people's	
benev. so. 8;	18 00—23 00
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	
Millbury, 2d cong. chh.	100 00
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon West, Gent. and la. to	
constitute Rev. JOHN BART-	
LETT an Hon. Mem.	53 25
Burlington, A. E. Bull,	25
East Hartford, Mon. con. 7,35;	
gent. 4,50;	11 75
East Windsor, N. so. coll. 11,26;	
Theolog. Ins. 45,90;	56 46
Enfield, Mon. con. 6,90; E. Par-	
sons, 20;	26 90
Hartford, S. so. gent. and la.	
(of which fr. A. W. Butler, to	
constitute Mrs. ALBERT W.	
BUTLER an Hon. Mem. 100;)	
271; mon. con. 21,64; 1st so.	
gent. 265; la. 9,64; W. so.	
gent. 2,67; mon. con. 2,76;	
N. so. gent. 2;	574 71
Hartland West, Gent. 3; la.	
29,36;	32 36
Manchester, La.	87 20
Suffield, 1st so. gent.	32 50
	875 38
Ded. dis. on unc. notes,	64—874 74
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.	
Berlin, Kensington so. la.	35 41
Glastenbury, A friend, 100; mater.	
asso. 5,83; mon. con. 86,98;	192 11
Middletown, Middlefield so. Miss	
Eunice Stow, dec'd,	200 00—427 52
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
Amherst, La.	34 38
Bedford, Gent.	46 69
Francesctown, Mr. Davenport's so.	59 77
Greenfield, 1st evan. cong. chh.	
mon. con.	5 00
Hancock, Mon. con. 60; gent.	
8,75; la. 25,42; D. Kimball, 20;	
J. Hill, 10;	124 17
Hollis, Rev. J. Emerson,	20 00
Lyndboro', La.	33 87
Milford, Gent. and la. 68,74;	
mon. con. 17,10;	85 84
Nont Vernon, La.	35 50
Nashua, 1st cong. so.	95 00
Pelham, Mon. con. 46,36; gent.	
27,59; la. 30,04; a gold piece,	
1,85;	105 84
Temple, Gent. 40; la. 25; mon.	
con. 13;	78 00—724 06
Kennebec Confer. of chhs. Me. B. Nason, Tr.	
Hallowell, S. cong. chh. and so.	
(of which fr. R. K. Page to	
constitute Miss SARAH H.	
PAGE an Hon. Mem. 100; fr.	
Mrs. S. Bond, to constitute	

S. K. Gilman an Hon. Mem.	
100; mon. con. 38;)	453 00
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Alna, Mon. con. in cong. so. 31; la. 10,75;	41 75
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Cornwall, N. so. av. of unc.	
money,	38 00
Litchfield, 1st so. a friend,	5 00
New Hartford, N. so. coll. 58;	
ded. unc. money, 32;	26 00
Plymouth, 1st so. sab. sch. for	
sup. of Dr. Parker, China,	22 25
Sherman, Coll. 18,75; young la.	
so. 40;	58 75
Torrington, A lady, av. of jew.	50—150 59
Lowell and vic. Ms. Aux. So. W. Davidson, Tr.	
Dracut, W. par.	15 17
Lowell, John-st. chh. mon. con.	52 52—67 69
Michigan Aux. So. E. Bingham, Tr.	
Detroit, Indiv.	9 00
Middlesex North and vic. Ms. Char. So.	
J. S. Adams, Tr.	
Holliston, Mon. con. 13; indiv. 62;	75 00
Leominster, Juv. so.	10 00—85 00
Middlesex South, Conf. of Chhs. Ms. O. Hoyt, Tr.	
Concord, A friend,	20 00
Framingham,	51 67
Lincoln, La.	12 66
Natick, 1st par. coll. in evan.	
chh. and so. to constitute Rev.	
SAMUEL HUNT an Hon. Mem.	
50; mon. con. 36,50;	86 50
Saxonville,	35 00
Sherburne,	26 69
Southboro',	27 45
Wayland, Coll. in evan. chh.	25 00—284 97
Middlesex asso. Ct. Aux. So. S. M. Pratt, Tr.	
Lyme, N. Matson,	10 00
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
New Haven, N. chh. sab. sch.	
miss. asso. for Oregon miss.	
52,27; a few mem. of do. 30;	
Centre chh. and cong. 32;	
Church-st. chh. bible classes	
for miss. schs. 28; mon. con.	
in do. 15,14; do. in 1st and	
united so. 17,80; do. in Yale	
coll. 9,14; do. in 3d chh. 3,94;	
a mem. of theolog. sem. 5;	
Rev. E. E. Salisbury, for Nes-	
torian miss. 150; Brewsterville	
sab. sch. 5,53; J. Brewster, 8,50;	357 32
Plainville, Mon. con.	7 10
	364 42
Ded. dis. on unc. notes,	1 60—362 82
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
East Haven, La. benev. so.	20 00
Guilford, W. Hart, to constitute	
Mrs. CATHERINE HART an	
Hon. Mem.	100 00
Madison, Mon. con.	16 00—136 00
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr.	
(Of which fr. a friend, to constitute JER-	
EMIAH WILBUR an Hon. Mem. 100;	
Miss C. B. Patton, for Tace W. Patton,	
Greece, 20; av. of ring, for miss. to	
Syria, 3,50;)	1,177 74
New London and vic. Ct. Aux. So. C. Chew, Tr.	
New London, R. Coit, 100; unknown, 3;	103 00
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Dorchester, A friend,	3 00
Medfield, Evan. chh. and so.	
mon. con. 15,04; contrib. 13,82;	28 86
Roxbury, Elliot chh. and so.	
Gent. 423,50; la. 267,40; mon.	
con. 11,26; sab. sch. 4,63;	706 79—738 65
Northampton and vic. Ms. Aux. So.	
J. D. Whitney, Tr.	
Belchertown, 1st cong. so. 24;	
sab. sch. 15,15; a friend, 3;	
Brainerd chh. mon. con. 5;	47 15
Hadley, Gen. benev. so. 238;	
ded. loss on unc. note, 1,50;	
mon. con. 36,88; a few la-	
dies, 11;	284 38
Hampshire Chris. Depos. Profits	
of Herald agency, 1839, viz.	

Ashfield, 3,50; Buckland, 3; Charlemont, 5; Chesterfield, 1,50; Conway, 50c. Easthampton, 50c. Goshen, 1,50; Granby, 5; Hadley, 15; Hatfield, 6; Hawley, 2; Ireland, W. so. 50c. Middlefield, 21c. Northampton, 14,50; Southampton, 2; South Deerfield, 3; South Hadley, 2,50; Westhampton, 3,50; Whately, 4; Williamsburg, 2,50; Worthington, 2; ded. am't paid for freight, 8,51; Northampton, Heirs of Jonas Clark, 2 00	66 70
Plainfield, Mon. con.	10 00
South Hadley, S. so. Mon. con. to constitute Rev. WILLIAM W. THAYER an Hon. Mem.	50 00—460 23
Oncida co. N. Y. Aux. So. A. Thomas, Tr.	13 00
Boonville, Mon. con.	4 27
Georgetown, Coll.	21 87
Holland Patent, Coll. 19,18; mon. con. 9,69;	5 49
Paris Hill, Cong. chh. mon. con.	15 00
Redfield, A. Johnson, a pensioner, Trenton, Presb. so. mon. con. 7,40; special effort, 16; C. Preston, 10;	33 40
Waterville, Mon. con.	17 74—110 77
Orange co. Vt. Aux. So. H. Hale, Tr.	75 00
Newbury, Cong. chh. and so. mon. con.	5 50
Orleans co. Vt. Aux. So. J. Kimball, Tr.	25 00—30 50
Barton, J. H. Kimball,	
Derby, By Rev. Mr. Wheelock,	
Palestine Miss. So. Ms. E. Alden, Tr.	113 50
Braintree and Weymouth, Union relig. so. gent. and la. 68,29; neighborhood mon. con. and coll. 45,21;	
North Bridgewater, S. par. fem. benev. so.	11 00—124 50
Rockingham, N. H. Confer. of Chhs. J. Boardman, Tr.	
Hampton Falls and Seabrook, Cong. chh. and so.	16 20
Portsmouth, La. miss. so.	38 87—55 07
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	27 86
Benson, Gent.	
Brandon, Cong. chh. and so. 34,50; mon. con. 49,68; B. G. 5; J. L. 1;	90 18
Chittenden, Cong. chh. 8; mon. con. 3;	11 00
Orwell, Cong. chh. and so.	71 85
Rutland, Cong. chh. mon. con. 13; gent. 17,75; WILLIAM PAGE, which constitutes him an Hon. Mem. 100;	130 75—331 64
Stratford co. N. H. Aux. So. E. J. Lane, Tr.	
Gilmanton, Av. of tracts, by Mr. Bird,	2 13
Meredith Village, Cong. chh. mon. con.	15 00—17 13
Sullivan co. N. H. Aux. So. N. Whittlesey, Tr.	
Acworth, Sub. 48,50; mon. con. 14,50;	63 00
Lempster, 2d cong. chh.	8 60
W. Plainfield, Cong. chh.	10 00—81 60
Taunton and vic. Ma. Aux. So. H. Reed, Tr.	
Pawtucket, Mon. con. 30; la. 60; Miss M.'s sch. 4;	94 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Gilead, Gent. and la.	45 37
Washington co. Vt. Aux. So. I. W. Howes, Tr.	
Barre, Chh. and cong. 16,50; Miss N. T. 1,75;	18 25
Berlin, Cong. chh. and so. 12,56; mon. con. 15;	27 56
Moretown and Duxbury, Chh.	2 00
Waterbury, Cong. chh. and so.	50 00—97 81
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Brattleboro' West, Mr. Kidder's so. gent. 70,24; la. 30,33; mon. con. 40,12;	141 29
Jamaica, Chh.	4 72—146 01
Windham co. North, Ct. Aux. So. J. Williams, Tr.	
North Woodstock, Village Corner, Gent. 111,06; la. (of	
which to constitute Rev. Eli Smith of Syria, an Hon. Mem. 50;) 68,94;	179 30
South Woodstock, Mon. con. 22,50; gent. 15;	37 50
West Woodstock, A friend,	10 00—226 80
Windsor co. Vt. Aux. So. B. Swan, Tr.	
Norwich, A friend,	10 00
Pomfret, J. Miller,	2 50
Sharon, Mon. con. 28; la. 19;	47 00
Weathersfield, 1st cong. chh. and so.	34 00—93 50
Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.	
Worcester, 1st par. sab. sch. class, for Sandw. Isl. miss.	3 50
Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.	
Ashburnham, Rev. G. Goodyear,	4 00
Royalston, 26 indiv.	32 40—36 40
Total from the above sources,	\$13,531 30

## VARIOUS COLLECTIONS AND DONATIONS.

A friend, 100; do. (of which to constitute Rev. GEORGE DE FELICE of Montauban, France, an Hon. Mem. 50;) 60,27;	160 27
Albany, N. Y., 4th presb. chh. 50; a friend, for a child in Ceylon, 20;	70 00
Amenia, N. Y. Smithfield so. presb. chh.	30 70
Andover, Ms. Theolog. sem. cong. contrib. and sub. 184; W. par. la. miss. so. 21; Scotland dis. young people's miss. so. 8,62;	213 62
Athens, Pa. Fem. miss. so. to ed. a child in Mr. Muzzy's fam. S. India,	20 00
Auburn, N. Y. Rev. Dr. Richards,	10 00
Augusta, Ga. A few friends, 215; less dis. 3,32;	211 48
Bangor, N. Y. Rev. B. Burnap,	3 00
Bating House, N. Y. Cong. chh.	4 35
Bedford, Ms. Mon. con.	9 75
Bennington, Vt. 1st cong. chh. mon. con. 18,76; 2d cong. chh. do. 4,75;	23 51
Bethlehem, N. Y. Presb. chh. mon. con.	11 90
Bloomfield, N. J. Presb. chh.	9 00
Bradleyville, S. C. Indiv. for the Wilson and James sch. Cape Palmas, 30; less. dis. 2;	28 00
Brighton, Ms. An indiv.	25 00
Bucksport, Me. Mon. con.	35 00
Canaan Centre, N. Y. 1st presb. chh. mon. con. 15,50; do. fem. sew. so. 5; S. W. 50c.	21 00
Cazenovia, N. Y. Presb. chh.	200 00
Charles co. Md. Mrs. A. Day,	8 50
Charleston, S. C. Rev. Dr. Palmer,	5 00
Charlton, N. Y. Mon. con. 20; a friend, 10; do. 10; contrib. 4,50;	44 50
Chatham Village, N. J. Presb. cong. 40,25; Cheapside dis. mon. con. 6;	46 25
Clinton, Ga. G. Kellogg, to constitute Rev. RICHARD HOOKER of Mount Zion, an Hon. Mem.	50 00
Connecticut Farms, N. J. Presb. chh. 100; mon. con. 43,12;	143 12
Covington, Ten. Mrs. A. Wood,	1 00
Elizabethtown, N. J. 2d presb. chh. to constitute KEEN PRUDEN and Rev. H. N. WILSON, of Southampton, Hon. Mem. 413,46; a friend, 10;	423 46
Ellsworth, Me. Mon. con. 62; av. of jew. 75c.	62 75
Fly and Oaks Creek, N. Y. Benev. so. 72; A. North, for the Albert North sch. Ceylon, 30;	102 00
Fort Plain, N. Y., T. B. Jarvis,	25 00
Franklin, Pa. Mon. con.	23 50
Freedom Plains, N. Y. Presb. chh.	19 60
Garey's Ferry, Fla. Mon. con.	10 00
Glens Falls, N. Y., T. Hamlin, 10; Mrs. E. H. Scovill, 5; a friend, 5; Mr. A. 1;	21 00
Gloucester co. Va. A. L. Davies,	10 00
Grass Lake, Mich. Presb. chh.	10 00
Hanover co. Md. Miss A. M. Converse,	10 00
Hanover co. Va. Mrs. E. M. A. for Dr. Scudder, Madras,	1 00
Houlton, Me. Cong. so. mon. con.	20 00
Hudson, N. Y. 1st presb. chh.	100 00
Huntsville, Ala. Presb. benev. so. 72,25; sab. sch. 25,50;	98 75
Kingsboro', N. Y. Cong. chh. J. Smith,	30 00

<i>Lewis</i> , N. Y. 1st cong. chh.	11 00
<i>Lexington</i> , Va. Mrs. M's sab. sch. class, for schs. in Sparta, Greece,	10 00
<i>Madison</i> , N. Y. A. Gray, dec'd,	17 00
<i>Malden</i> , Ms. Trin. cong. so.	43 33
<i>Manchester</i> , Vt. Cong. chh. and so. 86,25; mon. con. in Burr sem. 15;	101 25
<i>Manhasset</i> , N. Y., H. M. A.	1 00
<i>Mansfield</i> , Ms. Ortho. cong. so.	5 69
<i>Marietta</i> , O. Miss S. Jaquith, (of which for Marietta C. Jaquith, Ceylon, 10;)	20 00
<i>Marlborough</i> , N. Y. Presb. chh. 32,67; mon. con. 13,04;	45 71
<i>Mercer</i> , Me. A friend,	1 00
<i>Moffitt's Store</i> , N. Y., P. Roberts,	5 00
<i>Montreal</i> , L. C. Amer. presb. so. coll. 169; mon. con. 108;	277 00
<i>Morristown</i> , N. J. Mrs. C. B. Arden,	50 00
<i>Murfessburg</i> , Pa. Miss S. Emmett,	5 00
<i>Newark</i> , N. J. 1st presb. chh. W. Tuttle, 25; J. N. Tuttle, 20; M. W. Day, 5; bal. of coll. 25; 2d presb. chh. benev. so. 100; 3d do. la. 93,11;	268 11
<i>New Paltz Landing</i> , N. Y. Presb. chh.	16 01
<i>Newville</i> , Pa. Miss RUTH IRVINE, which constitutes her an Hon. Mem.	100 00
<i>Northern Liberties</i> , Pa. Juv. miss. so. of Spring garden, sab. sch. of 1st presb. chh.	36 00
<i>Otego Presbytery</i> , N. Y. By Rev. A. E. Campbell, Tr. Columbus, Chh. 70; Coe- perstown, Mon. con. 56; la. so. 40,50; East Richfield, Chh. 32; New Berlin, Chh. 5; New Lisbon, H. Pattengell, 10; Otego, Chh. 12,50; Worcester, Chh. 29,25; Ded. dis. 1,22;	254 03
<i>Oxford</i> , Pa. Miss M. Booth,	10 00
<i>Pescader</i> , Del. Chh. (which and prev. dona- constitute Rev. JAMES MCINTIRE an Hon. Mem.)	30 00
<i>Petersburg</i> , Va. Misses B. for Mr. Leyburn, Greece,	1 00
<i>Philadelphia</i> , Pa. Ceylon inf. sch. 10th presb. chh. 100; male sab. sch. of 1st do. for Samuel Hemphill and Jediaiah Adams, Ceylon, and Robert Cross and Francis Allison, Cape Palmas, 65; mon. con. 5th do. 57,75; T. Fleming, 200; A. White, 100; T. Harris, 10; Miss T. Wheeler, 5; G. Rood, 20; E. B. 10; Miss M. M. 4; A. M. S. 2;	573 75
<i>Princeton</i> , N. Y. Presb. chh. sab. sch. for Ephraim T. Maclean, Ceylon,	20 00
<i>Reading</i> , Me. S. par. La. asso.	14 00
<i>Rochester</i> , N. Y., A lady,	5 00
<i>Sacannah</i> , Ga. Male and fem. for. miss. so. in Indep. presb. chh. (of which for J. J. Stoddard, to constitute ALBERT H. STODDARD and MARY H. STODDARD Hon. Mem. 200; fr. Mrs. H. Lamar for Ann Casanova, Cape Palmas, 15; Mrs. Berrien, for Eliza Hunter, do. 15; fem. pray. meeting for Moses Cleland and Jane Bayard, do. 30; Mrs. Cleland, for Martha Cleland, do. 15;) 869,34; ded. loss on remittance, 43,34; R. H. A. a little boy, his christmas gifts, 17; E. C. A. a little girl, 5;	848 00
<i>Schenectady</i> , N. Y. Presb. chh.	238 00
<i>Shepherdstown</i> , Va. do.	21 50
<i>South Bend</i> , Ind. Cash,	3 62
<i>South Orange</i> , N. J. Presb. chh.	27 00
<i>Suckasunny</i> , N. J. Presb. cong. mon. con.	20 00
<i>Troy</i> , N. Y. Mrs. M. C. Edwards and Miss A. J. Champion, to constitute Miss AN- GAIL J. CHAMPION an Hon. Mem. (of which for George Champion, Ceylon, 20;) 100; Mrs. R. K. Champion, 10;	110 00
<i>Vermont</i> , A friend,	20 00
<i>Washington</i> , D. C. 4th presb. chh. mon. con. 45; juv. for. miss. so. 36,08;	81 08
<i>Westfield</i> , N. J. 1st presb. chh. mon. con.	26 00
<i>West Prospect</i> , Me. Mon. con.	40 00
<i>West Troy</i> , N. Y., G. Grant, 50; Mrs. A. T. Twing, for Mrs. S. Tracy, Siam, 4,62;	54 62
<i>Whitshall</i> , N. Y. 1st presb. chh. young la. so.	50 00
<i>Wilmington</i> , Del. Hanover-st. chh. sab. sch. for Willard Hall and Mary Harbison, Dindigul,	42 94
<i>Woodbridge</i> , N. J. By Rev. W. B. Barton,	25 00

<i>York</i> , Me. 1st chh. mon. con.	5 00
<i>Unknown</i> , 12c. a fam. sch. for chil. in Africa, 1;	1 12
	\$19,401 67

## LEGACIES.

<i>Cheshire</i> , Ct. Isaac B. Morse, by Joseph Hough, Ex'r,	33 33
<i>Hartford</i> , Ct. Leonard Bacon, by Seth Ter- ry, Ex'r,	424 25
<i>Lebanon</i> , Ct. George C. Metcalf, by Timo- thy E. Metcalf, Ex'r,	100 00
<i>Middletown</i> , Ct. Miss Eunice Stow, by William Lyman, Trustee, (see dona. fr. Hartford co. South aux. so.)	
<i>Millbury</i> , Ms. Rev. Osgood Herrick, by Henry Mills, Ad'r,	200 00
<i>New York City</i> , Mrs. Harian Page, by Rev. W. A. Hallock,	100 00
<i>Westmoreland</i> , N. Y. Betsy Crane, by Amasa Pratt, Ex'r,	240 00
	\$1,997 58

Amount of donations and legacies acknowledged in  
the preceding lists, \$20,499 25. Total from Au-  
gust 1st, to February 29th, \$118,256 73.

## DONATIONS IN CLOTHING, &amp;c.

<b>NOTE.</b> —Boxes frequently reach the Mission- ary House without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be con- venient, donors should mark on each box the name of the town from which it is sent.	
<i>Andover</i> , Ms. Biblical Repos. 10 sets, fr. Gould and Newman,	288 00
<i>Antrim</i> , N. H., A box, fr. la. for Mr. Spaulding, Ceylon.	
<i>Belchertown</i> , Ms. A box, fr. la. sew. so. 1st cong. chh. 40; Mothers Mag. etc. 1,60; care of Mr. Parker, Sandw. Isl.	41 60
<i>Binghamton</i> , N. Y., A chest, fr. la. of presb. chh. and so. for Mr. Ballantine, Mahratta miss.	
<i>Boston</i> , Ms. Printing Ink, fr. N. Willis,	7 75
<i>Byron</i> , N. Y., A barrel, fr. fem. miss. so. for Mr. Robinson, Bangkok,	5 00
<i>Charlemont</i> , Ms. A box, fr. la. sew. so.	
<i>Derby</i> , Ct. A box, for Mr. Allen, Bombay.	
<i>Fairhaven</i> , Vt. Printing paper, fr. Mrs. C. B. S. 50; A. Safford, 15; D. C. Sproat, 10;	75 00
<i>Hancock Factory</i> Vil. N. H., A box, fr. la. sew. cir.	34 26
<i>Hawley</i> , Ms. A box, fr. T. Longley, E. Longley, and others; and S. Cooley of South Deerfield, care of Mr. Riggs, Lac qui Parle,	75 06
<i>Lebanon</i> , Ct. Goshen so. A box, fr. fem. benev. so.	33 77
<i>New Hope</i> , Choc. na. Corn, 162 bushels, fr. I. Folsom, for Choc. miss.	81 00
<i>New York City</i> , A box, fr. Mrs. C. Hunt, for Mr. Pohlman, Borneo; (via) a box, for Mr. Goodell, Constantinople.	
<i>Springfield</i> , Ms. 90 bibles, 62 testaments, and 25 Child's Daily Food, fr. G. and C. Merriam; one and a half reams paper, fr. D. Ames.	
<i>Unknown</i> , 7 aprons, fr. chil. in fam. sch. for chil. in Africa.	

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, blank-books,  
quills, slates, etc., for the missions and mission  
schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-  
cases, towels, shirts, socks, stockings, fulled cloth,  
flannel, domestic cotton, etc.